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RESOLUTIONS OF THE MASSACHUSETTS CONSTITUTIONAL LIBERTY LEAGUE, BOSTON, MASS.

Whereas, The American (National) Medical Association, the Massachusetts Medical Society in collusion with the American (National) Social Science Association, and the Social Science Society of Boston, are conniving for

1st. The enactment of monopolistic medical legislation in every state.

2nd. The radical reduction of the number of medical colleges and medical graduates.

3d. The interdiction of further charters to future medical colleges.

4th. The establishment of state and national boards of health (?) with absolute authority to license or refuse to license; and

5th. And finally, the establishment of a medical department at Washington, D. C., with equally despotic power; and

Whereas, This inimical intrigue, aye, cruel conspiracy, is wholly composed of regular allopathic doctors, safely estimated at forty thousand in number, whose tyrannies have become so intolerable to their former allies, the homœopaths and eclectics, that their national and state societies have passed ringing resolutions repudiating the "regulars," and renouncing restrictive legislation; and

Whereas, These so-called boards of health have ever been utilized as inquisitorial thumb-screws for the persecution and punishment of so-called irregulars, thereby menacing the public health as does no other monopoly; and

Whereas, All such enactments in the sole interest of a single school is class legislation, hence unconstitutional; therefore be it

Resolved, That it is the unquestionable duty of all good citizens to unitedly and persistently denounce and oppose these iniquities instigated and insisted upon by the regulars only.

Resolved, That all organized so-called irregulars be and are hereby invited to co-operate with the Massachusetts Constitutional Liberty League and the National Constitutional Liberty League in resisting restrictive legislation or any legislation suggested and supported by regulars.

Resolved, That all unorganized so-called irregulars be especially and earnestly urged to immediately identify themselves with the State and National Leagues.

Resolved, That all patrons of so-called irregular practice owe it to those who have served and saved them, especially after the regulars had utterly failed to cure or even benefit them, to sustain them in their struggle for constitutional liberty, with their sympathy and substance.

Resolved, That all who prize the privilege of employing the physicians or system of their choice, be and are hereby requested to write for remonstrance petitions for circulation, and literature for gratuitous distribution.

Resolved, That the *Daily Globe*, the *American Spectator*, JOURNAL OF MAN, the *Banner of Light*, the *National Liberator*, and all friendly papers, be requested to publish these resolutions.

REV. J. W. WINKLEY, President.

J. WINFIELD SCOTT, Cor. Sec'y.

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The Strange Farce of Human Folly

Never ends. First on the carpet is the magnificent melodrama of creation's mysteries led forth by Mad. Blavatsky with steady applause from the devotees of Hinduism and mystery in Europe, India, and America. Few and far between in numbers they manage to make themselves conspicuous in lofty pretensions, and cry hear, hear, to everything that common mortals fail to understand.

The intellectual exploits of Mad. Blavatsky are of that gigantesque and super-mundane character which surpasses all previous achievements of marvel-mongering authors, with their demi-urgic phantasmagoria. Archimedes thought he could move the world if he had a proper fulcrum for his lever, but the fulcrum must be outside of the world that is moved. Mad. B. has found her fulcrum in the dim distance of the unknown and the unknowable. Her lever is of unlimited length and elasticity, and at its end she tosses worlds about as easily as a Japanese juggler keeps half a dozen balls flying in the air at once, and tangles or untangles a score of solid metallic rings. With equal ease does the Madam tangle and contort the processes of evolution — evolving as *bizarre* appearances as ever flitted through the dreams of a fever patient.

It is difficult to suppose that she expected any body to believe the magnificently grotesque creations of her energetic fancy or that she could even work herself up to believing much of them herself. She is a wholesale dealer in preposterous marvels of Munchausen magnitude, such as her story of a magician who ran up to the clouds on a piece of tape, cut a boy to pieces when out of sight, threw down the dissected pieces and then slid back and put them together, making the boy as sound as before. But such stories as these were too trivial for her grandeur of thought. All her past performances are elipsed by her latest work the "Secret Doctrine," in which we see

HINDUISM GONE TO SEED,

wearing the label of Theosophy or wisdom religion.

The marvelous combination of Mad. Blavatsky, the talented and sensational medium, with Col. Olcott, an enthusiastic and credulous humanitarian has been a psychic curiosity. It was not however a thorough union, and if Olcott's credulity had been less it would have been dissolved long ago. Their paths are divergent. Olcott is endeavoring, as President of the Theosophical Society to give it an ethical character — to cultivate the doctrine of brotherhood of humanity, while Mad Blavatsky has organized a secret Esoteric Section

composed of her own blind devotees, which she manages independent of Olcott, in which she can give free play to her own rollicking indulgence in the marvelous fantastic and incredible.

Such a book as her "Secret Doctrine," has no right to demand perusal of the busy students of nature who have too many positive and highly important realities for investigation to waste their time upon the effete literature of a superstitious past or its sensational resurrection by Mad. Blavatsky, which demands our blind faith without offering either scientific or historical evidence—in other words a blind faith in the grotesque narratives of Mad. Blavatsky whose apparently unlimited credulity destroys the value of her opinions and assertions. She lives and moves in an atmosphere of fiction and her faithful follower, Judge, presents in every number of the *Path* a sample of the fanciful nonsense which respectable magazine editors would consign to the waste basket without reading more than the opening paragraphs.

It would hardly be justifiable to occupy the JOURNAL OF MAN with any discussion of such subjects, but for the fact that Mad. B. has a small following and attracts much attention by her publications, which really belong to the curiosities of literature. A. Wilford Hall, editor of the *Microcosm*, a gentleman whose assertions are always put forth in a very vigorous and self-reliant manner, challenging contradiction, made some statements in his May issue, which I believe have not been contradicted, for the followers of Blavatsky are not ashamed of telling wild stories. He says:—

"Much exciting discussion in the recent and more advanced novels flooding the country is now attracting readers fond of sensational fiction, because the tendency of such imaginative romance, beginning with Bulwer's "Strange Story," is to foster a semi-belief in the possibility of such a discovery as "*the elixir of life and of perpetual youth.*"

The story is even firmly believed by some very intelligent persons now residing in this city who are adherents of that system of refined metaphysics called *Theosophy*, as taught by eastern sages, that the celebrated Madame Blavatsky, who lectured here a few years ago, is not less than four or five hundred years old, though she has all the appearance of a woman of only forty or fifty. In fact it is positively claimed that persons in India, now nearly a hundred years old, recollect of hearing her deliver lectures in that country sixty or seventy years ago, and that she was then to all appearance of precisely the same age she is now.

It is well known also that she claims to possess the renowned eastern secret of the "elixir of perpetual youth," while a very intelligent lady to whom the writer was introduced, and with whom he recently conversed (an advanced theosophist, by the way), assured him that from intimate conversations she had held on several occasions with Madame Blavatsky she was fully convinced of the truth of the tradition that there was really such a secret well known to favored theosophists in India, and that by the proper use of such occult process or treatment there was no necessity of becoming old,

even for hundreds of years, in the ordinary sense of physical and mental senility."

This is rather modest in Mad B. She does not claim to live forever like some of the followers of Mrs. Girling, Mrs. Eddy, Dr. Campbell, and Hiram Butler, but in the "Secret Doctrine" in two volumes, she indulges her ruling passion, presenting its marvellous legends as derived from the "Book of Dzyan" of the existence of which nobody but herself knows or ever will know anything. Her revelation then is on a par with that which Joseph Smith read from the golden plates brought by the angel. The "Secret Doctrine" therefore though more brilliant and learned, ranks with the "Book of Mormon" and Newbrough's "Oahspe," as to authenticity, and the process of bogus revelation came to its climax after Blavatsky, Harris, Newbrough, Teed, and Philbrook, in Butler and Ohmart's, "Call to the Awakened," sinking in this to the level of fraudulent crime — but the movement of credulity still goes on, and the Schweinfurth Jesus of Illinois and negro Christ of Georgia are not the last of these delusions. — for wherever ignorant credulity exists, delusions will come. How large an amount of credulity is possible among persons of literary education we are taught by the circulation of the writings of Blavatsky, Eddy, and Newbrough.

Availing myself of Mr. Coleman's brief synopsis of the "Secret Doctrine," (in the R. P. Journal) its wisdom seems so boundless that it is wonderful the Madame did not tell us the history of the fixed stars and the domestic life of the inhabitants of Arcturus and Aleyone. She assumes to know there is a period of creation consisting of 311,040,000,000,000 of years, (three hundred and eleven millions of millions, and forty thousand millions) followed by an equal period of dissolution during which the universe disappears! That a million of millions of years is a period beyond all human conception and beyond all possible human knowledge and sources of intelligence is self-evident, and that any pretence to a knowledge of the history or succession of such periods is nothing more than an impudent assertion is equally self-evident, and of course speaking of *three hundred* millions of millions of years is only increasing the insolence of an imposture.

These inconceivable periods she calls Manvantaras, and says that in each Manvantara period of creation "the universe is controlled and animated by almost endless series of hierarchies of Sentient Beings, each having a mission to perform, called by Mad. Blavatsky DHYAN CHOANS. Each of these beings either was or prepares to be a man, if not in the present, then in a past or a coming Manvantara. None of them, high or low, have either individuality or personality as separable entities; individuality is characteristic of the hierarchies to which they belong, not to the units composing the hierarchies. So-called "unconscious nature" is really an aggregate of forces manipulated by semi-intelligent beings (elementals) guided by high planetary spirits (Dhyan Chohans) whose collected aggregate constitutes the mind of the universe, and its immutable law.

Handling a million million years with so much facility, she easily

explains how the universal mind woke up from its million, million, million years of sleep and created first fire, second air, third water, fourth earth, fifth ether, and *intends to create two other great elements* in the far future, of which we have no conception at present.

It is evident, therefore, that Mad. B. is much more intimately acquainted with the Deity and His purpose than Mrs. Eddy, who is so large a part of the Divine, or Dr. Newbrough, who utters the direct voice of "Jehovih" in his Oahspe. No wonder that she is believed to be four or five hundred years old! However, in point of age she is eclipsed by our little American, Sivvartha, as he calls himself, who is the *reincarnated Buddha*, and the epitome of all philosophy.

If the reader wishes to know how the creation shop is run by the Dhyān Chohans, the Lipika and the Fohats, he must look at the book, for it is too tediously fantastic for the JOURNAL OF MAN.

That the moon is the mother of the earth, that every sidereal body has six companion globes, that each group of seven worlds is a reincarnation of seven other worlds, which have died to be reincarnated, the earth being a reincarnation from the moon, which is now dead and the other worlds in our group of seven *being invisible*:—these are the revelations of which astronomy knows nothing.

We are told how the lunar spirits evolved life on earth, and for *three hundred millions* of years minerals, vegetables and animals appeared and were destroyed by deluge and chaos, while monsters half human half animal appeared, "human beings with two heads and with the legs and horns of a goat, bulls with the heads of men, and dogs with tails of fishes," dog headed men and "men with fishes' bodies," then senseless shadows like men, and a race of boneless sexless "almost transparent" men, which produced another sexless race unconsciously by "fission, budding and expansion," from which came another race "sweat born," and from these another springing from the *sweat organized into eggs*—then from these sexless races came hermaphrodites, and finally races with sex:—and so on *ad infinitum*. A reckless or insane imagination may throw forth such intellectual spawn as this, but it is so thoroughly disgusting to a healthy mind that I would not inflict upon my readers any further selection from the huge mass of such stuff filling 1500 pages sprinkled all over with mysterious words of Sanscrit, Thibetan and Chinese languages. If the reader wishes to see her descriptions of ancient men, far back in the millions of years, twenty-seven feet high, hermaphrodite men, with four arms and three eyes, the third eye in the back of the head, which preceded the others, and how the stones "lived and moved and spoke"—all this and more of the same sort is in the books.

But seriously what are we to think of this? It presents the plain alternative Mad. Blavatsky must be the greatest embodiment of intuitive wisdom and profound genius (with but little of the ethical element) that the world has ever seen, worthy of adoration as the intellectual companion of Deity, by her believers, and in the earlier ages of the world would have been so worshipped and her writings considered holy. She is probably regarded in such a light by the super-

stitious class, of whom some adore Mrs. Eddy and some Schweinfurth. But she is more than twenty centuries out of date, and the practical people of to-day seeing no evidence whatever, of the truth of her claims and great evidence of her credulity and inconsistency, will set her down as the most magnificent pretender and intellectual impostor that the age has produced. Such, in fact, has been the decision of the Psychical Research Society heretofore, after the investigation of her Mahatma letters, coming from invisible sources which they claim to have proved to be gross impostures. Courtesy to a woman, cannot supersede the justice of critical investigation which pronounces sentence with a feeling of regret.

Her appearance in literature to-day with her following is a most unhealthy symptom — a proof of the survival of that superstitious spirit which it was supposed that science had destroyed. Her book comes forth without the least pretence of verification, simply as a daring appeal to ignorant credulity, and it does not mend the matter if her own mind is sufficiently unbalanced to believe the whole or any part of her fictions. Blavatskyism is a mental epidemic which indicates an unwholesome intellectual atmosphere.

What is especially censurable is the assumption that all this stuff is Theosophy or Divine Wisdom. Blavatskyism has as little resemblance to true Theosophy or Divine wisdom as Alchemy to Chemistry or Voodooism to Christianity. Her "Secret Doctrine" is the most conspicuous example before the world of what may justly be called DEMORALIZING LITERATURE — literature of which the whole tendency is to break through, to tear down and to trample upon the sacred barriers between truth and falsehood.

The novel is honest fiction. It may be a delusive picture of life, or a faithful portrait; but that which purports to be truth, but is all through mingled with fanciful fiction and baseless assertion, is emphatically PERNICIOUS LITERATURE, whether it comes in the form of Harris's transcendental and super sanctimonious mysticism, the pretended divine and spiritual trash of Newbrough, the ineffable religious mysticism of Kingsford and Maitland,* the conglomeration of historic romantic and credulous of Hartmann, the antiquated religious marvels of Romanism and Buddhism, the spurious communications of ignorant mediums, or the senseless trash of the "Seven Principles," "The Anointed Seraph," "Koreschan Science," "The Philosophy of Nature," "The Soul's Proclamation" or "The Tail of the Earth," which informs us that "the principal physiometrical factum that in galomature, materity and paterity are contravaxant is established by proving the contravaxantism of every analogue of galomature."

In reference to the integrity of Mad. Blavatsky I have been reluctant to decide, and have not examined the evidences of fraud

* As to the mysticisms of Kingsford and Maitland in their "Perfect Way," there might be some interest and amusement in analyzing it, but having taken up that volume once, the first thing I found was a long report of the conversation of Christ with the woman at the well, given as an historical fact. As a book that utterly confounds and mingles fiction and fact is unworthy of respect, I looked no farther into its contents, for such works belong to the class of PERNICIOUS LITERATURE.

adduced by the Psychic Research Society which have not convinced her friends, but as I consider competent psychometry the proper judge of character, I placed in the hands of Mrs. Buchanan a letter of Mad. Blavatsky written about fourteen years ago. Her psychometric opinion confirms the unfavorable report of Mr. Hodgson, and the condemning evidence of her "Secret Doctrine." The reader will bear in mind that in a proper psychometric experiment the psychometer knows nothing of what is described except what comes by impressions, and should not even look at the writing. My experiments are always conducted in that way and leading questions are always avoided. Hence I have great confidence in the results from ample experience of their correctness. In the following description every remark shows a thorough appreciation of the whole character and I am compelled to accept it as a faithful portrait.

Mad. Blavatsky often makes fanciful statements about her age. In this letter she says in a postscript, "I was born on the 31st of July, 1840 or 1839, I don't know *for sure* which." She is therefore now 49 or 50 years of age.

PSYCHOMETRIC IMPRESSION FROM A BLAVATSKY LETTER.

"THIS is a very bright active mind — intellectual seemingly philanthropic to propagate ideas — a spiritual mediumistic person. I think its a female. I think this has been written a long time — an old letter — she has changed since this was written.

It is a person, who wants to be a leader — to be notorious or famous. She has an idea of great notoriety and becoming a leader. (In what way)? As a teacher. (Teacher of what)? Many things. She is a visionary scheming kind of person — planning — She was in a pivotal condition at that time, and was not satisfied with what she was doing — was aiming at something more and different. She was occult in her tendencies, just enough to go into all sorts of wild and visionary schemes and teachings. I see all kinds of visionary things mapped out — undeveloped things she was planning — she mapped them out of her own brain to dupe people, and see how far she could carry her schemes. I would like to drop this letter — I don't like to hold it. She was not well — not in health, and has not been since.

Her teachings and ideas were crude and morbid, they could not come from a healthy brain. I think she might become insane. She has a streak of it when she writes.

She is very intuitive and magnetic, and when she talks or writes, she sends a magnetism with it to reach certain classes of people and make them her followers. But she is not a warm friend to anybody, she has no warm love. She is not a lover of money, but anxious to support her doctrines. (Is she psychometric)? She is psychometric to a great extent, reads character pretty well. But there is nothing steadfast in her. She whirls around, and this makes it hard to read her. She does not stick to her friends.

(What is her domestic character)? She does not seem to have any

domestic or conjugal qualities. Her aims would be to dupe men into subserviency. I don't think she has any husband. She don't want one.

(What is her relation to the spirit world)? If she has spirits with her, they are not progressed, and she does not understand them or give them their proper place. She would like to control spirits, perhaps she does. She may have impressions from spirits (not a truthful class) but does not give them credit.

(What do you think of her present status)? I prophesy she will fade out ultimately. Her teaching will fall to the ground. I don't think she will live very long. She will not attain any more reputation than she has at present.

(What is the character of her writings)? I don't think her writings will do any good, or yield any good practical knowledge. They are visionary. They bring up all sorts of weird things and monstrosities, ill-shapen things — it has developed since this writing.

(What of her sincerity)? I think she has gone so far as to think what she writes is true, although she is much of a trickster to make people believe that she feels and knows what she does not. She is a pretender to great powers she has not, and even resorts to trickery, which she thinks necessary to establish her belief. Much of what she writes, is an impression from spirits, but she thinks from spirits is the form. What an active mind she has — but unbalanced.

(Has she mediumship for physical phenomena)? Not much.

(What following has she)? Not very large — scattered here and there. When she wrote this, she thought of you as a friend, but now she thinks she has gone far ahead of you.

(What is her personal appearance)? She apes the oriental style. Her habits have not always been correct. She is rather masculine or coarse in appearance, not very muscular, but fleshy, large and stout."

To the foregoing marvellously accurate portrait, I would but add that everything confirms it, and the review of her "Secret Doctrine" by Mr. Coleman, has shown that her two great works, "Secret Doctrine," and "Isis Unveiled," are full of internal self-contradictions, historical blunders and borrowed misinformation, being based upon very inadequate research without a knowledge of oriental languages, and altogether destitute of any reliability, aside from her incredible fables.

DR. R. B. WESTBROOK, an eminent citizen of Philadelphia, has contributed to the Religio Philosophical Journal, the following recollections of Madame Blavatsky, which will help to complete the portrait. I recollect Mr. Alger's decided expressions as to the "elementary" visitor mentioned by Dr. Westbrook.

"The Madame had several escapades in Philadelphia as well as in New York, of which I cannot now speak. She was certainly at that time a most captivating woman, and could act the lady in any society and show off her mantles of Russian royalty and court cos-

tumes in a very bewitching manner. Col. Olcott told me that she was then ninety years of age, and preserved her youthful beauty by her marvellous *secret arts*. She must now be about one hundred and five! She knew well how to adapt herself to her surroundings and never let herself down to vulgarity, in the presence of ladies and gentlemen, except when she lost her temper, as, for instance, when in quite a large company I heard her call Olcott a liar! Indeed, there were times when her contemptuous treatment of the gallant Colonel was most humiliating to behold.

"In 1875, I think, a most important incident in my theosophical experience occurred. My friend, the distinguished Unitarian preacher, Rev. W. R. Alger, of Boston, was supplying the pulpit now occupied by the Rev. Robert Collyer in New York. Dr. Alger had heard of the wonderful Madame, and expressed a desire to meet her. I could not take him to the "lamassery" rooms occupied by her, so I arranged to have the accomplished clergyman meet her at our apartments at No. 15 W. 42nd street. The eventful evening came. Present, Dr. Alger, Madame Blavatsky, Col. Olcott, Mrs. Emma Hardinge-Britten, Mrs. Westbrook and myself. The Queen of Sheba never could have been more elegantly arrayed, or conversed more charmingly than did Madame Blavatsky that night. Alger seemed charmed, and listened with becoming meekness. Mrs. Britten was put upon the defense of her mediumship by the occasional flings of the Madame (who could never tolerate a rival) and acquitted herself with her accustomed dignity and grace. At 9 o'clock she withdrew from the company to attend upon her aged mother, to whom she was greatly devoted, and so missed the event of that bright evening. We were in a brilliantly lighted large "upper room." The Madame waxed more eloquent than ever after the exit of Mrs. Britten, and poured forth a perfect stream of Oriental wisdom. Alger seemed almost dazed, though at times a little startled at certain expressions of the Madame that seemed like blasphemy.

"We inwardly rejoiced that we had been successful in engineering this wonderful meeting of these wonderful people. About 10 o'clock the scene suddenly changed; the bell of the outside door rang, as if its brazen cheeks would crack. The door of our upper chamber opened, and into our very midst appeared a being of strange form and manners. It was evidently a woman's figure, though so concealed by head-gear and other drapery that Alger compared he, she, or it, to "the man with an iron mask." Mrs. Westbrook thinking it might be a washer-woman who had got into the wrong house, undertook to take he, she or it, by the shoulder and rid our select company of the mysterious intruder, but failed. With tragic air and rapid motion it heartily saluted the Madame, handed her a letter — and as suddenly left the room, rushed down stairs, slamming the front door behind it.

"Olcott seemed white with astonishment, and reverently whispered "an elementary" — while the Madame affected great indignation that the "Brothers" should send a special messenger on such unimportant business (she having hastily opened the letter), and as

Olcott approached with profound curiosity to know what it all meant she relieved his suspense by informing him that Dr. Pancoast had been refused admission to the Secret Brotherhood in India. It should be known in passing that the celebrated Philadelphia occultist denies that he ever made application for admission. Dr. Alger preserved his clerical dignity, but in leaving me at the front door soon after, contemptuously whispered in my ear, "a put up job"! The Madame grew more indignant as she realized that Alger had failed to be favorably impressed by the "elementary" visitor, and she had failed to make converts.

"But how do I know that we had not been visited by an extemporized "angel unawares"? The whole thing was transparently a fraud and a clumsy trick. Of course this strange visitor was talked about, and discussed pro and con. But a few months later I met a prominent New York Spiritualist, who informed me that he was in possession of facts that satisfied him that the Madame had attempted to deceive Mr. Alger, at our room, by hiring an Irish servant girl (to whom he could send me for verification) to personate the "elementary," and had agreed to pay her five dollars for her services, but failing to pay the money, the girl had "gone back" on her and confessed her share in the attempted fraud. I did not go to see the girl as I had suffered enough from the abuse of our hospitality and from this disgraceful attempt to impose upon the confidence of my distinguished clerical friend, and I already knew that a mean trick had been attempted and had failed.

"I do not believe that Olcott had any knowledge of, or in any way favored or assisted the Madame in this "elementary" fizzle. From first to last, I believe that Col. Olcott had perfect confidence in the Madame's wonderful knowledge and almost divine power, and honestly longed to become an "adept." He submitted to humiliations and endured hardships and made sacrifices that are beyond description. He had everything to lose, and nothing to gain but "secret wisdom." He had graduated at Harvard, been admitted to the New York bar, had become an expert as an insurance lawyer, had transacted a vast amount of confidential business for the Government during the war, enjoyed the confidence of Lincoln and Stanton, and was pressed by Horace Greeley and other prominent politicians, for Assistant United States Treasurer, under Salmon P. Chase. I know this to be true, as I have seen the original papers. I occupied a suite of law-offices at 71 Broadway with Olcott and found him to be honorable and honest. But I then believed and now know that he was so far under the strange influence of that ambitious adventuress Blavatsky, as to be utterly incapable of judging correctly anything that she might say or do. He (like many adherents to false, tricky materializing mediums) was a monomaniac. He was as crazy as a loon on everything relating to Blavatskyism, though perfectly sane on every other subject. That it is possible to be utterly untrustworthy upon one subject, and yet honorable and true on all others, I know from long observation and experience as a lawyer."

Double Consciousness in Hysterical Individuals.

ALFRED BINET made some very ingenious statements on this subject in his "Psychological Studies," the substance of which I extract from his recent essays in the *Open Court* of Chicago. It is probable, however, that some of the facts on which he relies for proof of double consciousness signify only the impressibility of the nervous system of the subject to the ideas and will of the operator. Any part of the body separated from the control of his mind might fall under the control of another.

In other cases of writing for instance in which intelligence appears, it may be an unconscious operation of the intuitive faculty which occurs in the mesmeric subject who gives out wonderful information in his passive state which does not belong to his ordinary consciousness and is not recollected in waking. The following are the *abridged* remarks of M. Binet:

The psychologists of France, during the past few years, have been diligently at work studying the phenomena of double consciousness and double personality in hysterical individuals. The same problems have also been the subject of numerous investigations in foreign countries, especially in England and in America; and the phenomena of automatic writing, which are now so often described in the scientific periodicals of both the above-mentioned countries, are evidently due to that doubling of personality which is so manifest in a vast number of hysterical people.

After briefly recurring to the results of my previous studies, published in the *Revue Philosophique* the *Archives de Physiologie*, and in the *Comptes rendus de l'Academie des Sciences*, I shall set forth, with more or less extensiveness, my recent observations.

When we undertake to expound such strange phenomena as those of the doubling of consciousness, at the first blush we naturally provoke astonishment and even doubt: In truth, is not the idea extraordinary, that in hysterical individuals there should exist two distinct personalities, two egos united in the same person? I have frequently had occasion to speak of the doubling of consciousness to persons who were unfamiliar with science, and even to physicians, and I can verify the fact, that people as a rule regard the phenomena in question as highly doubtful; for they imagine that there do not yet exist precise experiments adequate to establish this duplication of personality.

I have particularly endeavored to discover the simplest possible experiments, such as might be repeated at the bedside of patients without previous preparation by any physician that might be first called in. It is doubtless interesting to know, that at the present day we possess the means of clearly exhibiting the duality of person in hysterical patients, without being obliged to resort to the hypnotizing of our subjects or to submitting them to any complex and ill-defined influences.

I may add that the results that I have obtained, have been fully confirmed by the researches of other authors, among whom I shall

cite my friend, M. Pierre Janet, who has recently published a very interesting work upon this topic. "*L'automatisme psychologique.*"

In performing our experiment we must have recourse to hysterical patients who in certain parts of the body present a more or less extended region of insensibility (anæsthesia). Nothing is more common than hysterical anæsthesia. At times it will appear in the form of small islets, of small spots irregularly scattered about. An hysterical patient, for example, may exhibit a small anæsthetical spot in the palm of his hand. On forcing a pin into this spot, or pinching the skin, or burning it, the subject will not experience the slightest sensation of contact, or sensation of pain; while, nevertheless, a few centimeters away from it the same excitations will produce a very keen and painful reaction. With other patients the anæsthesia reveals a more regular distribution; it may, for example, comprise an entire limb, as an arm which has become insensible from the extremity of the fingers to the shoulder-joint. With other patients the distribution of insensibility is even still more remarkable; the patient is divided into two halves by a vertical plane extending through the breast to the back, so that one-half of his body — head, trunk, arm, and leg — is completely insensible, while the half corresponding preserves its normal sensibility. Finally, it is not rare to meet with hysterical persons whose insensibility extends to the entire body; but in such cases the insensibility is generally more marked in one-half of the body than in the other.

Let us now turn to a patient exhibiting an insensibility extending to an entire limb. Let us first assure ourselves by means of a few painful tests that this insensibility is not simulated.

I suppose, now, that we are occupied with a patient who exhibits a genuine anæsthesia, controlled by all the clinical tests which the modern physician has at his command. I shall take for granted, further, that this insensibility, limited to a single limb, — the right arm, for example, — affects all the tissues of the limb; that not only the skin, but muscles, tendons, and articular surfaces have lost all trace of sensibility. The patient feels neither puncture nor compression; neither pinching, faradization, nor passive movements impressed upon his limb, when we have taken care to hide from the sight of his limb by the interposition of a screen.

Under the above-mentioned conditions the experimentalist seizes a finger of the insensible hand, and impresses upon the finger in question alternate movements of flexion and of extension; the patient, be it understood, not being able to see his own hand, does not know what is being done to him; he does not know whether they are bending or stretching one of his fingers. Nevertheless, it frequently happens that the finger thus manipulated spontaneously continues the movement which the experimentalist has impressed upon it; we may observe that it bends and straightens out again five or six times. The very same thing would happen if we had caused the wrist or elbow to perform passive movements.

Now, what does this experiment prove, which admittedly is very simple and easy of repetition? Evidently, in order that the finger

should spontaneously repeat the movement that has once been impressed upon it, it is necessary that the movement in question should have been perceived. The patient nevertheless declares that he has not felt, or experienced, anything in his finger. We must, accordingly, suppose that an unconscious perception of the movement has been produced; there doubtless has been a perception; the perception has engendered a similar movement—this too seems evident; but neither the sensation nor its motory effect have entered within the circle of the subject's consciousness. This little psycho-motory performance has been accomplished without his knowledge, and so to speak, quite outside of him.

Let us complicate our experiment a little, in order the better to understand it. The eyes of the subject are throughout kept concealed behind a screen. We now place some familiar object into the insensible hand; for instance, we thrust a pen-holder or a pencil between the thumb and the index-finger. As soon as the contact takes place the two fingers draw together, as if to seize the pen; the other fingers bend half-way, the wrist leans sideways, and the hand assumes the attitude necessary to write. In the same manner by introducing the thumb and index-finger within the rings of a pair of scissors we cause the subject to perform the movements of one who wishes to cut. These experiments, of course, may be varied indefinitely; further instances, however, would be superfluous; the two given amply suffice for the purposes of our analysis.

Here also the entire transaction takes place outside the consciousness of the subject; the pen-holder was seized by the anæsthetic hand, without the subject's perceiving, in a conscious manner, any contact, and without his knowing that he had a pen-holder in his hand. Now, this very simple act, performed by the hand, is an act of adaptation; it implies, not only that the object has been felt, but also that this object has been recognized as a pen-holder, for if the object had been a different one a different act of adaptation would have taken place. In this manner, the sensation must be said to have provoked an unconscious perception, an unconscious reasoning, an unconscious volition. In short, the event happened just as if the pen-holder had been thrust into the sensible hand; as if the subject had felt the object, had recognized it and decided to write; with the sole difference, however, that apparently the whole process was without consciousness.

Up to this point we have limited ourselves to the production of movements in an insensible region; these movements, however, were very elementary, and would not betray a well-developed thought. We may essay to provoke certain acts of a more intellectual character and of decidedly higher organization. The following is an example selected, as the preceding ones, from among many others.

We put a pen into the anæsthetic hand, and we make it write a word; left to itself the hand preserves its attitude, and at the expiration of a short space of time repeats the word, often five or ten times. Having arrived at this fact, we again seize the anæsthetic hand, and cause it to write some familiar word, for example, the patient's own

name; but in so doing, we intentionally commit an error in spelling. In its turn the anæsthetic hand repeats the word, but oddly enough, the hand betrays a momentary hesitation when it reaches the letter at which the error in orthography was committed; if a superfluous letter happens to have been added, sometimes the hand will hesitatingly re-write the name along with the supplementary letter; again it will retrace only a part of the letter in question; and again, finally, entirely suppress it.

Plainly, when the experiment successfully reaches this degree of complication, we cannot explain it by merely invoking unconscious phenomena. The correction of an orthographic error by anæsthetic hand indicates the presence of a guiding thought; and it is not perfectly clear, why the thought that directs the movements of the writing should be unconscious, while that which controls the movements of the word should alone be regarded as conscious. It would seem more logical to admit, that in these patients there exist two distinct consciousnesses. The first of these consciousnesses gathers up the sensations proceeding from the sensible members; the second is more especially in connection with the insensible regions.

In this manner we are able to verify that doubling of consciousness which in recent years has become the object of so many investigations. There may certainly have been given more striking examples of the phenomena in question; and there have been published observations in which the two consciousnesses are to be seen each performing a different task, and reciprocally ignoring each other. But all these curious observations are generally presented under conditions so very complex that it is difficult to combine them for the purpose of a correct verification. The methods of investigation, relative to hysterical anæsthesia, that we have just set forth, at least possess the merit of furnishing a strict proof of double consciousness.

This, however, does not imply that the methods employed yield results with all patients indiscriminately. Many hysterical individuals do not react at all when the experiments mentioned are being performed upon them. But we must mistrust all purely negative experiments, which simply prove that people did not know how to set about the business in hand. I have advanced the hypothesis, that when we are unable to provoke the repetition of the movements, or acts of adaptation, in anæsthetic regions, our failure is due to a defect in the organization of the second consciousness; the excitation brought to bear upon the insensible region is perfectly perceived, but it does not directly lead to a determined movement; there are no actual associations, ready to play between sensations and movements. Repetition of the experiments, however, may produce these necessary co-ordinations.

At this point, accordingly, we are in possession of precise observations; we know that in hysterical individuals there exist phenomena of double consciousness, and using this as a starting-point, it now remains for us, in the following papers, to develop our knowledge of this phenomenon through additional experiments.

THE HYSTERICAL EYE.

THE various forms of retinal sensibility which are met with in hysterical individuals have been carefully studied by M. Charcot and his pupils, who have shown that the phenomena in question, which persist during the interval of hysterical crises, and which can exist where there are no crises, constitute permanent stigmata, enabling us to discover hysteria without the aid of convulsive attacks of any sort. At the present time we are quite well acquainted with hysterical amaurosis, with the concentric contraction of the field of vision, with disturbances affecting the perception of colors, and disorders of adjustment.

What is much less known, is the reason, the mechanism, of this anaesthesia of the retina. The many experimentalists who have hitherto studied the subject in question, have pointed out a number of peculiar features rather difficult of comprehension, in fact, so strange and striking, that some have ascribed them to simulation on the part of the subjects. To furnish a precise and clear instance of this, we may state, that there are hysterical individuals who, with both eyes open, perceive colors which they cannot distinguish with one of their eyes alone; while it seems even more wonderful that there should be hysterical persons who do not see at all with one eye, when that eye alone is open, but whose unilateral blindness disappears as soon as the function of vision is performed simultaneously with both eyes.

Let us dwell for a moment upon the instance given, and later we shall endeavor to explain it.

We have for examination an hysterical person who has entirely lost the sight of the right eye. Let us place before the patient's eyes a 'box of Flees'; that is, a box furnished with two eye-holes. On the bottom of the box are placed two points of different colors, the one to the right, the other to the left; and by a skillful arrangement the patient sees with his right eye the point situated to the left, and with his left the point situated to the right. This is the method employed to detect shamming and simulation; for instance, in the case of soldiers drafted for the army. Thus the shamming individual, who pretends not to see with his right eye, will say that he does not see the point which appears to the right; but that is the point which is seen by the left eye. The hysterical individual acts somewhat differently, for he actually sees the two points—that to the left, and that to the right; he accordingly sees with both eyes.

Experiments which we have made in the preceding essays with reference to the insensibility of the sense of touch in hysterical subjects, have shown us of what nature this insensibility really is. As a matter of fact the hysterical subject is doubled; he possesses two distinct consciousnesses; and one of these consciousnesses accurately perceives all the excitations that have been impressed upon the insensible region.

We might already suppose, 'a priori,' that insensibility of the retina cannot in any respect differ from insensibility of the skin in hysterical persons.

I long sought in vain for some simple, decisive, and purely clinical experiment which might prove that the sensibility of the retina, in cases of hysterical anæsthesia, was only dissociated and not destroyed. Chance, aided in some degree by perseverance, has enabled me to establish the following fact. We place the hysterical subject before a scale of printed letters, and tentatively seek the maximum distance from the board at which the subject is able to read the largest letters. It frequently happens with hysterical persons that the vision of forms at a distance is very imperfect; a circumstance which may be owing either to weakness of visual acuteness or to a defect in the mechanism of adjustment.

After having experimentally determined the maximum distance at which the subject can read the largest letters of the series, we invite him to read certain small letters that are placed below the former. Naturally enough the subject is unable to do so; but, if at this instant, we slip a pencil into the anæsthetic hand, we are able, by the agency of the hand, to induce automatic writing, and this writing will reproduce precisely the letters which the subject is in vain trying to read.

This automatic writing has moreover the advantage of revealing to us the latent depths of consciousness that remain unknown to the subject.

The second consciousness possesses a stronger visual acuteness than the first consciousness.

It is highly interesting to observe, that during the very time the subject is repeatedly declaring, that he does not see the letters, the anæsthetic hand, unknown to him, writes out the letters one after another. If, interrupting the experiment, we ask the subject to write, of his own free will, the letters of the printed series, he will not be able to do so, and when asked simply to draw what he sees, he will only produce a few zig-zag marks that have no meaning.

Let us further remark, that although the subject maintains that he sees nothing, the automatic writing nevertheless reproduces all the letters marked on the black-board with perfect regularity, without omitting a single letter, beginning at the first and finishing with the last. We must, accordingly, suppose that during the experiment the second consciousness directs the line of sight, without the knowledge of the principal subject.

The visual acuteness of this second consciousness in the subjects which I have examined has seemed to me to be equal to the normal acuteness. If we place the subject at too great a distance from the black-board the automatic writing will begin to hesitate; the subject will thereupon commit real mistakes; for example, he will read "Lucien" instead of "Louisa," which, incidentally observed, proves that the phenomenon wrongly bears the name of automatic writing; an automaton does not mistake; the second consciousness, on the contrary, is subject to error because it is a consciousness, because it is a thing that reasons and combines thoughts.

In the course of investigations of this kind there sometimes arise certain perturbations which are very important to understand, and

which afford a fresh proof of those manifold relations existing between the two consciousnesses that we investigated in a former paper. Thus, when the subject is convinced that he cannot read the letters on the board, it may happen that the automatic writing, controlled by this state of consciousness, will confine itself to translating the same, so that the anæsthetic hand will indistinctly trace the words which the subject is muttering in a low voice to himself, as "I do not see, I do not see. . . ."

A second perturbation arises from the fact, that the subject, during the time that the hand is unconsciously writing the word, believes he has a vague perception of this same word. In reality this is only an illusory perception. To produce this phenomenon we have to call into play the automatic writing, by putting a pencil into the anæsthetic hand; and, as a matter of fact, it is the more or less vague perception of these movements of automatic writing that makes the subject believe he has a visual perception of the word, whereas he has only a visual image of the same. Even this image, at times, is rather vague. Thus, one of our subjects, while his hand wrote the word "Marguerite," said he thought he saw the name of a woman. But, how could it be possible to perceive, with his eyes, that a word is the name of a woman, if he could not spell the word in question? Evidently, in this case, visual or muscular sensations belonging to the second consciousness, have provoked in the first consciousness an idea of the same kind.

We have already observed an analogous fact in the experiments before reported upon the anæsthesia of the skin and of the muscles; we there saw, that if we shake twice in succession an insensible finger, the subject will think of the number two. The perception of the movements of the finger by the second consciousness had called forth in the domain of the first consciousness an analogous idea, expressed in an abstract form.

We have now studied the perception of forms in an eye presenting a weak visual acuteness. The same function may be studied in a completely amaurotic eye, that is, in an eye afflicted with total blindness. It is rare to meet with hysterical patients in whom insensibility of the retina reaches the verge of blindness; but we can very easily produce this phenomenon by way of hypnotic suggestion. I have had occasion to study two hysterical subjects in whom by suggestion all manner of vision had been suppressed in the right eye. I was easily able to establish the fact, that after closing the left eye of the subject, and putting into his anæsthetic hand, without his knowledge, a pencil, the automatic writing was brought to reproduce all the letters which we passed before the amaurotic eye. This amaurotic eye, accordingly, did see, notwithstanding its apparent blindness; in other words, the second consciousness was the one that saw; it had not been struck with blindness at the same time as the first consciousness.

We have said that certain subjects, who with their right eye do not perceive a certain color — for example, violet — will, when seeing with both eyes, easily distinguish this same color, even when,

owing to the experimental arrangement employed, the color mentioned is not placed in the visual field of the left eye. This experiment, and many others of a similar kind, lead us to suppose, that the conditions of binocular vision are different from those of monocular vision.

PARIS, June, 1889.

Hypnotism in Europe.

THE International Congress of Experimental and Therapeutic Hypnotism which met at Paris in the middle of August, was an important occasion, mainly for the reason that it is one of the steps in the slow snail like progress of the medical profession toward larger and more liberal views.

It did not develop anything wonderful, or anything to be compared with the results of what is called magnetic treatment practiced *outside* of the medical profession, because it is not allowed inside.

The Congress met at the Hotel Dieu, in the amphitheatre of Trousseau. It had been proposed by Dr. Berillon of the Hypnotic Review, and was presided over by Dr. Dumont Pallier of the Hotel Dieu, who dates the study of Hypnotism from 1876, although it was amply developed and demonstrated in England and the United States near fifty years ago. But doctors have a way of supposing that nothing is done worth notice until it is done by one of their own clique in official position.

Dr. Bernheim and his party were disposed to make all the phenomena of hypnotism, a mere matter of *suggestion*—the control of the subject by the word of the operator—which shows how very limited is their knowledge, as the most marvellous phenomena may be produced without uttering a word. The Congress did not generally accept this idea, neither did they show any broad understanding of the subject.

They resolved that hypnotism as they understand it (which is a very limited understanding) should be introduced into medical education, and that its popular practice should be interdicted by law, being liable to abuse and criminal uses. There is considerable truth in this, but the practice of healing by animal magnetism which is not liable to such abuses, and which vastly excels the suggestive business in therapeutic practice was not brought forward in the Congress. The suggestive method requires the patient to be in what may be called an abnormal condition, subject to the dictation of another. It is a condition in which a self-respecting individual would not like to be placed—a condition in which I would be unwilling to see any friend, and in which I have been unwilling to place those on whom I experiment, for I would not subject them to any condition which I would consider degrading to myself.

The dangerous passiveness of those who are controlled by a word, or in other words subject to suggestion, is not a condition that ought to be encouraged or diffused. Its moral dangers would be great. It

is an artificial system of falsehood — playing upon the patient by false assertions, and seems to me degrading both to operator and subject. Still it may be used for good purposes, and the physicians in the Congress reported a number of cures, but were divided in opinion, those of the *Salpetriere* party including Charcot, regarding hypnotic suggestion as mainly an affair of the hysteric constitution and abnormal, while the Nancy school of Bernheim claim a very wide range of application.

Dr. Voisin claimed a slight degree of success in treating the insane, but it had no success in idiocy, and Dr. Berillon claimed some good results in opposing and reforming the vicious character in children. It was also agreed that hypnotism might be used to procure the commission of crimes.

Two other physicians reported its failure in insanity. But two physicians of Amsterdam reported the use of the suggestive method in 414 cases of disease with 100 cures. The Congress recommended that prisoners of the hysteric or hypnotic temperament should be placed under the control of physicians.

This is all that would interest us in a report that would fill a dozen pages. A Congress of those who do not belong to the medical profession would have made a far better display of therapeutic results. A single good magnetic operator could have achieved more than the whole Congress.

A New Method in Hypnotism.

Dr. Luys, of Paris, who has made some valuable psychometric experiments on medicines without contact with the patient has been illustrating a new method of producing hypnotism by rotating mirrors, of which a correspondent says:—

“The field of action for hypnotism has been considerably enlarged by the use of rotating mirrors, commonly called larks mirrors, and it is no longer the purely dynamic conditions of the nervous system, such as hysteric-epilepsy, which can be benefited by it, but also veritable diseases of the nervous system.

“The method consists in causing some bright object to move rapidly in the field of vision of the patient experimented with. By so doing a fatigue of the eye is produced, which is followed by a peculiar state of somnambulism of the brain which may be called the state of fascination. When this state of fascination is complete, which is sometimes obtained at the first attempt, sometimes only after fifteen or twenty experiments, the patient presents the following characteristics:—

First — He has lost all sensation over the whole cutaneous surface.

Second — His limbs retain whatever position may be given to them.

Third — He is subject to suggestions.

The condition of sleep suffices to produce calming effects, if it can be maintained for the space of about an hour. The patient can be awakened from it by telling him in a low tone of voice to awake. Never, according to M. Luys, has sleep of this sort produced an accident of any kind. Men are largely subject to this kind of fascination, for out of thirty-one men selected at random, M. Luys succeeded in finding eleven who were fascinateable.

A number of patients have been relieved or cured by this method, but the results are not at all comparable to what is readily obtained by magnetic treatment. Yet as it comes from a famous Parisian doctor it is displayed in our newspapers, while American treatment is neglected. The dazzling mirror is probably of no more value than the gaze at other objects.

The correspondent suggests that the method of Dr. Luys may not be favored because he does not belong to the official circle of professors who have agreed to monopolize hypnotism for themselves and their pupils, and who consider everything wrong which does not come from their own particular clique."

But that is the way of the medical profession everywhere. A valuable truth not patronized by the clique can only appeal to the public, and that is considered high treason, whether done by advertising or in any other way. The present organization of the profession makes them distinctly hostile to all knowledge which does not come through their recognized leaders.

The Invisible Power.

To the stultified minds which can appreciate only physical force there is nothing so impressive as the display of invisible power which has often been given by mediums such as moving of heavy bodies, lifting of pianos, elevation of tables to the ceiling and the lifting of persons which occurred in the presence of the Czar of Russia. To those who can reason, the communication of messages by spirit writing between closed slates is far more instructive than such performances; but the dullards must be convinced as well as the rational, and they are kindly permitted to see something they can understand, or at least feel, in the performances of Lulu Hurst, Lena Loeb and Mrs. Abbott. Yet it is not certain that all the scientific dullards can understand such facts, for was not Prof. Newcomb elected president of the Psychic Research Society, and did not he with unsurpassable assiduity suggest that the wonderful power displayed by Lulu Hurst was only a matter of muscular dexterity! Perhaps if the little Mrs. Abbott should lift him up and set him down on his head even he might learn something.

The following statement concerning Mrs. Abbott appeared in the Boston Herald:

"She is a slight woman, girlish in appearance and very much like what she is represented to be — a country-bred young woman. She

cannot weigh more than ninety pounds, is small of bone and rather good-looking. "She is little, but Oh, My!" She doesn't look strong enough to lift a plate of ice cream, but she lifted easily eight heavy men, piled upon each other in two ordinary chairs. She held a billiard cue in her extended hands, and three strong men, grasping the cue firmly, could not push her back one inch or throw her off her balance, although she stood on one foot. With her finger-tips touching the proscenium wall, she invited half a dozen men, three of them athletes, to push her against the side of the building, and perspiration rolled off them while they attempted it and made a failure of the job. Placing her arms close to her sides she invited one of the party to lift her off the floor. The task was easily accomplished. She then renewed the request, and two large and powerful men failed to lift her off her feet. A number of other tests were made, and the visitors were astonished at the results. Everything that was done here a few years ago by Lulu Hurst was accomplished by Mrs. Abbott, and many other remarkable feats which the celebrated Hurst woman never attempted. The fact that Mrs. Abbott is slightly built, and not at all muscular developed, makes it much more difficult to account for the things which she does than was the case with Lulu Hurst. Neither the management nor Mrs. Abbott attempt to account for the results produced. They do not claim that the force employed is spiritual, mechanical, muscular, electrical or odic. They simply say that they do not know how the feats are performed. They give the exhibition in full view of the audience, without the use of a cabinet or darkened stage, with no appliances save ordinary articles of furniture, and without the aid of assistants or confederates, and they let the spectators account for the results produced in any way they please. It is said that Mrs. Abbott could perform these same feats when she was a mere child, and she comes North indorsed by many prominent citizens of the South. Like Lulu Hurst, she is a Georgia woman."

Message from the Drowned Physician.

IN a town in the northwestern part of Pennsylvania, there resides a medium who obtains writing in sealed envelopes. A physician, residing in the same town, wrote the following and placed in his envelope, together with some blank sheets of paper, sealed it, and handed it to the medium, who after a time returned it intact:

Will some of my friends please communicate, and tell me of something that happened in earth life, and of which none but themselves and myself know? I am sceptical as regards Spiritualism, and desire a test through this medium.

To this letter the physician signed his name. The answer came as follows:

DEAR DOCTOR S. — You will, no doubt, be somewhat surprised to hear from me in this manner. You would not have been at all sur-

prised to have received a letter by mail from me through your post-office, but I am no longer in the flesh. I entered into spirit life on Friday, May 31st last. I was suddenly swallowed up by the flood, then, after a desperate and unequal struggle with the elements, I succumbed, and for a time I simply slept. When I awoke I was in a new country surrounded by spirits, and I myself had parted company with the body and was in the spirit land. The first spirit to greet me was the noble and immortal Hahnemann. He then introduced me to Dr. Moore and Dr. Hemple and Dr. Tessier, and a lot of other homœopaths gone before. I knew Dr. Hahnemann the moment I set eyes on him. I tell you it was a joyous meeting. I can tell you something that will, I think, surprise you not a little. We, who were drowned, are much better off, much happier, than all those left behind. We are in a much better world than we left. While they are more miserable than ever, we are happier than ever, and only wish that they were here with us. Our happiness would be well nigh unalloyed but for the fact that many of our loved ones remain still on the earth to suffer yet for a while in durance vile. I see you are a little sceptical in regard to Spiritualism, so I will simply refresh your memory in regard to one or two events you will doubtless remember. Do you remember of calling me in consultation over the case of John Teglar's boy, and our not arriving until after the boy was dead; also your wanting to borrow a tongue-depresser of me, and I told you to use a tea-spoon; also our talk about a certain form of ledger not being lawful?

DR. JOHN K. LEE
(per A. Y. Moore).

Two days after the great flood at Johnstown the above message was received.

W. J. Innis in *Celestial City*.

The above message was recognized as true.

The Battleground of Materialism.

To maintain the existence of life, as a distinct element in the universe which is not matter and cannot be produced by matter, is a necessity to all fair and unprejudiced thinkers. It is easy to drive the ultra-materialist into a corner, from which he cannot escape except by fairly surrendering, by refusing to reason, or by uttering falsehoods.

Prof. Huxley, the champion dogmatist of the materialists, is one of those who never surrenders to a demonstration of his errors, however conclusive. This has been shown in his "Lay Sermons," in which he attempts to save himself by a baseless assertion as follows: "Carbonic acid, water, and ammonia certainly possess no properties but those of ordinary matter. But when they are brought together under certain conditions they give rise to protoplasm, and this protoplasm exhibits the phenomena of life."

This is merely an assertion without proof, of what he wishes the

reader to believe, and what is contrary to his own deliberate statement in the "Encyclopedia Britannica," ninth edition, under the head of "Biology," in which he says: "Of the causes which have led to the origination of living matter, it may be said that we know absolutely nothing;" and again: "The fact is that at the present moment there is not a shadow of trustworthy, direct evidence that abiogenesis (life derived from the non-living) does take place or has taken place within the period during which the existence of life on the globe is recorded" (see page 689, vol. 3rd, of the "Encyclopedia Britannica.")

Had Prof. Huxley been a sincere lover of truth he would have candidly admitted that as life never originated from matter (which he asserts) it must have come from a sphere of life which is not material. But to admit the existence of a spiritual power is not agreeable to a mind dominated by the animal impulses, and hence he recklessly contradicts the established facts of science, which he admits when not writing with a controversial purpose.

"The New Education."

From the Eastern Chronicle,—New Glasgow, Nova Scotia.

This is the title of an excellent book on Education by Dr. J. R. Buchanan of Boston. It will well repay the closest study of our practical educators. A very able and experienced critic declares it to be "by far the most valuable work on education ever published." This is bold language; but after very careful examination, we are not able to deny it. We have compared this book with Herbert Spencer's very famous work on Education; and while we admire both, we must honestly admit the great superiority of Dr. Buchanan's system.

At first they seem to have much in common; especially in their sharp exposures of the absurd methods of education which are so prevalent to-day; and in their proposal to divide the new education into five departments; namely, (1) for Subsistence, (2) for Industry, (3) for Health, (4) for Morals, and (5) for Aesthetics. But the careful reader will soon perceive that Spencer's system is, after all, characteristically Theoretical; while Buchanan's is essentially Practical. Spencer still drifts towards mere Intellectual Speculation, while Buchanan steers constantly through Moral Training. Spencer exhibits his Science of Education, in its three great parts, Intellectual, Moral, and Physical; but Buchanan teaches both its Science and its Art, by daily practice and living exercise, from first to last, so as to form enduring habits and virtuous character. Our wisest educators will readily perceive that this is a vast and most valuable reform.

Dr. Buchanan shows that our traditional systems of Education are too narrowly literary and too merely intellectual; hence also they are sadly superficial and fragmentary. He shows clearly that a truly Liberal Education should add four other Practical Departments to

this one Intellectual Department, and put it *last* instead of *first*; so as to give really practical training to the young, to make them able and expert in all the five Departments of Education, in the order following, viz:—

1. *Physical Development*, to good health of body and mind, by means of proper care and exercise, food and clothing, air and light, study, cheer, and recreation.

2. *Industrial Proficiency*, to earn an honest living by productive labor in useful arts and practical business.

3. *Medical Skill*, to prevent and cure disease, and preserve health, and raise children for blissful life.

4. *Moral Training*, to habitual order, truth and love, so as to acquire a truly honest and religious life and character, and become a temple of the Living God.

5. *Intellectual Culture*, to think, judge, and feel rightly and truly; to know, improve, invent, and perfect, more and more; by reason and conscience in unity, and by Genius wedded with Love.

Every teacher and every parent will see and feel that this is indeed a grand and glorious reform. Dr. Buchanan is certainly right in giving supreme attention to the most careful and constant *training* to proper *habits*, not merely intellectual, but also moral, industrial and physiological, as well. His method gives due prominence to health and happiness, to arts and business, to life and character, as well as to literature and calculation. His aim is to make education pleasant, purifying, and truly religious; while his chief end is, to make every person “perfect, as our Heavenly Father is Perfect.”

It must be acknowledged that a merely intellectual education is too apt to end in the graceless and godless cunning of the fox, or the wisdom of the serpent without the innocence of the dove. Robert Burns spoke of a teacher in his day who made “clever deils” of his scholars. We fear the bad breed has multiplied and grown more infernal ever since! No doubt the good race are increasing and improving too; and never was there more need for their increase and utmost improvement; if religion and virtue are to be saved amidst the barbarities of our modern civilizations and the educations of cram, pride, indolence, and sharp practice! The oriental nations which we proudly call barbarous, are greatly shocked at the sad lack of moral discipline in the schools of Europe, and still more of America.

This book, “The New Education,” will greatly aid in this reform. We cordially commend it to all teachers, as an aid which we find invaluable. Dr. Buchanan, is a sincere and profound thinker and has published several other books which are peculiarly interesting and original. His system of Psychometry excites much attention, and he is not less distinguished as an editor and discoverer, than as a physician and Professor. He is an eminent Specialist in regard to the human brain and nervous system.

The New Education is making great progress in Britain and America. It has spread far and wide in Northern Europe, and is now remodelling the schools of the civilized world. Boston, New

York, and Philadelphia have excellent Kindergartens, and schools of Manual Training, and Technical Education. The *Montreal Star* gives whole columns of description and illustration of these, and adds:—

It is one of the curiosities of history that Finland and Russia should have led the world in the “new education.” As long ago as 1866 Finland made manual work obligatory in all her primary and normal schools. Sweden, Norway and Denmark soon followed Finland’s example, and this year there are in Sweden nearly one thousand manual training schools. Russia’s technical colleges in St. Petersburg and Moscow are held to be the best in the world, and have been imitated in many important features by the best technical institute in America, that of Boston. Throughout Germany, Holland, France, Italy, Switzerland, Austria, Russia and Japan, technical education is not only firmly established but is increasing in extent rapidly year by year. In connection with its Science and Art Department, Great Britain is teaching millions of her children the fundamental principles of the practical arts. It is, however, in the United States that manual training and technical education are adapted to circumstances most resembling those of Canada. To-day we present a description of Philadelphia’s work in this direction, which, advanced though it be, is yet felt to be incomplete until the whole scheme of education in that city is remodelled on the principle of drawing out faculty and intelligence by training the senses, as well as in exercises purely mental.”

One great benefit of this method is the splendid opportunity it gives for variety of talents, tastes, and fitness. Boys and girls that have been tortured at music, mathematics, Latin, etc., in the old schools, with no manner of talent for such studies, often turn out to be in the new schools the very best mechanics, artists, teachers, inventors, etc., so that their studies become a perfect delight, as well as a great blessing to all around them. *

* The reader will observe that the article came from a Canadian source. Its author, REV. P. MELVILLE, is an eminent Presbyterian clergyman of remarkably generous and philanthropic sentiments, highly popular both in Scotland and Canada. His writings have had a wide circulation, and he has edited the “Monthly Record” of the church. At the last meeting of the synod, he was chosen Moderator. “Among eminent Nova Scotians (says the *Halifax Herald*) this able and devoted clergyman takes a very honorable position. An essay by Mr. Melville on “Life, its Nature and Origin,” was read by Professor Turner of Edinburgh University, at the British Association in Dundee, 1867, and drew considerable attention in Scientific circles.” Wherever he has been located, he has won great esteem and affection, and been very efficient in diffusing the true spirit of religion. It is to be regretted that there are not more of the type, both in the pulpit, and in the ranks of reform.

As a straw to show how the winds now blow, we may fitly close with the following comic verses from *Puck*, ridiculing the absurd old "cramming" method of education.

A PUBLIC SCHOOL IDYL.

Ram it in, cram it in,—
Children's heads are hollow!
Slam it in, jam it in,—
Still there's more to follow;
Hygiene and history,
Astronomic mystery,
Algebra, histology,
Latin, etymology,
Botany, Geometry,
Greek and Trigonometry.—
Ram it in, cram it in,
Children's heads are hollow!

Rap it in, tap it in,—
What are the teachers paid for?
Strap it in, slap it in,—
What were children made for?
Ancient archæology,
Aryan Philosophy
Prosody, Zoology
Physics, Clinictology,
Calculus and Mathematics,
Rhetoric and Hydrostatics,
Hoax it in, coax it in,
Children's heads are hollow!

Rub it in, club it in,
All there is of learning;

Punch it in, crunch it in,
Quench their childish yearning
For the field and grassy nook,
Meadow green and rippling brook;
Drive such wicked thoughts afar!
Teach the children that they are
But machines to cram it in,
Palm it in, slam it in,
That their heads are hollow!

Scold it in, mold it in,
All that they can swallow;
Fold it in, hold it in,
Still there's more to follow!
Faces pinched and sad and pale
Tell the same undying tale,—
Tell of moments robbed from sleep,
Meals untasted, studies deep,
Those who've passed the furnace through,
With aching brow will tell to you
How the teacher crammed it in,
Rammed it in, jammed it in,
Crunched it in, punched it in,
Rubbed it in, clubbed it in,
Pressed it and caressed it in,
Rapped it in and slapped it in
When their heads were hollow!

Grade Schools in New York.

The New York *Sun* says: We give elsewhere an account of one of the most important and most successful experiments in education which have ever been made in New York. It is a careful and very interesting description of the trade schools established by Col. Richard T. Auchmuty about eight years ago.

For a long time the question of the introduction of manual training in the public schools has been under discussion in the Board of Education. But it has never been proposed, and it is not feasible to give in those schools any other than a very general training of the sort, which would be of little or no practical value to the pupils. The trade unions would be sure to rise in protest against any course of instruction that went farther and prepared boys for special trades.

But Col. Auchmuty's experiment has been the work of a private individual of great public spirit, and as it has not been conducted as a charitable enterprise, the pupils of his schools paying for their tuition, it has provided a remedy for the inequalities of the apprentice system without furnishing the unions with any just ground for complaint. If they took a broad view, they would see that so far from injuring them, his disinterested efforts are of benefit to them.

The schools established by him in the First Avenue were intended to give American lads the chance to become mechanics, which is denied them under the rules of most of the trade unions, with the result that foreign unions rush in to take the places kept from the sons of American citizens. The unions have limited the number of apprentices, by strict prohibitions, to such a degree, that the number of competent journeymen turned out yearly has been less than the demand; but they could not restrict immigration and limit the number of mechanics coming from abroad in greater crowds because of that effect of their apprentice system. Some of these foreigners, more especially in the building trades, have come over in the busy season of summer, and gone back in the dull season of winter, thus skimming the cream. This custom is the subject of much complaint and discussion in the reports of the State Labor Bureau; but labor, like money and merchandise, will go where it gets the best market. Foreigners have got the work and the wages which American lads were debarred from obtaining, by the trade union prohibition.

Col. Auchmuty therefore started out to help native boys by setting up his trade schools, at which practical instruction in certain trades should be furnished for moderate tuition fees, though with no expectation of getting enough from them to pay expenses. Eight years ago the number of pupils was 30. For the past two seasons the average attendance has been over 400, and the number is only limited by the accommodations. Many applicants for admission are necessarily turned away, though there are both day and night classes. In other words, the project has been successful from the start, showing how great is the demand for such training, and how many boys are shut out by the union prohibition from the trades they would pursue.

The trades taught in the schools are bricklaying, plastering, carpentering, plumbing, painting, stone-cutting, blacksmithing and tailoring; and the proficiency of the graduates, now about 2000 in all, has been attested in many ways and in many places.

The *N. Y. World* says of Manual Training — The advocates of the memory-cramming system of public-school education object to the introduction of manual training because the schools and the teachers “are already overlaid with all sorts of demands.”

Very true. But the remedy for this is to unload some of the useless teaching and substitute something useful. Half of the present course in geography, two-thirds of the arithmetical puzzles, a large share of the technicalities of grammar and pretty much all of the smattering of the ornamental branches of learning which has been imposed on the basal curriculum of our common schools might be spared, to the decided advantage of both teachers and pupils.

The experience in schools where instruction in drawing, modelling and the use of tools and machinery is carried on in connection with the common English branches — as it was in the school of Mechanic Arts in Boston — proves that the boys study with greater zest and intelligence, and retain in a higher degree both their interest in study and their health, than they do under the old cramming system, which

too much treats the mind as the whole boy. The combined plan gives a more natural, symmetrical and practical training.

THE SWEDISH SYSTEM.

The *Boston Herald* says "Every man or woman in the city who is interested in the subject of industrial training in the public schools should visit the exhibition of work from the schools of Sweden that is now being held at the rooms of the Women's Educational and Industrial Union. The exhibition is not a large one, but it is marked by a rare degree of skill that speaks volumes for the efficiency of the method and the thoroughness of the training. The exhibition is under the charge of Miss Anna Murray, a pupil of the school of handicraft at Naas, who, since her graduation from the school, has been a teacher in the training school for handiwork and drawing at Stockholm.

Happily it is not especially necessary to preach the gospel of industrial training in Boston, for the city of the Puritans was one of the first, if not the very first, to take up this idea and give it a practical test.

As far as the plain sewing is concerned, the work done in the home schools compares favorably with that of the schools which are represented in the Swedish exhibition, but nothing in the line of mending and repairing has been shown in the Boston school work which could compare at all with that shown as the work of the children of the Stockholm schools. Patches are set so that they are scarcely perceptible; fancy a hole in a stocking mended so deftly that one cannot tell where it was; and it is just such sewing as this that is taught to the children in Sweden. The stitch reproduces the exact effect of weaving, and is done with the ordinary needle, and not as might be supposed, by the knitting needle or crochet hook.

This system of manual teaching was introduced into the schools of Sweden about ten years ago. One of the teachers of Stockholm, during a visit to Germany became interested in the idea of training children in the industrial arts, and after her return home did not rest until it became an established fact. The first thing to be done was to educate teachers for the work; and to accomplish this the school at Naas was established. Miss Murray gives a most interesting and graphic account of the training there. There were about sixty pupils at first who took the course. Of these about twenty-two were English and there were a few Americans in the class. The pupils were in school from 8 in the morning to 7:30 in the evening. There were two hours out for dinner and one for luncheon, but all the rest of the time was given to solid work. As soon as the pupils were fitted for positions, they were sent to the cities and put to work in the public schools. An instructor was also put into each of the normal schools in the kingdom, and this training was made compulsory for all normal pupils. This makes every teacher thoroughly equipped and ready for every grade of required work. At first only the schools in the large towns could be provided with teachers, but, as pupils were graduated from the normal schools and were sent to

the country the teaching became general. The branches taught at the Naas training school, which still continues the mother school, are plain and fine sewing, knitting, wood-carving, leather work, embroidery and art needle work. Only the plain work is taught in the public schools, such as plain sewing, mending, knitting, and the use of tools. The finer grades of work are reserved for the private institutions. What is taught, is taught thoroughly, and when a girl leaves the school, she can make any under garment, cut a dress, make up the needed family linen, such as sheets, pillow slips and comforters, and can repair any garment. She can knit stockings and keep them well repaired, too. A girl starting out after a complete course in these schools is pretty well fitted to take care of herself.

BOGUS PHILOSOPHY. — The Boston *Herald* regrets the death of the Concord School of Philosophy, and says, "More original effort toward the construction of an American philosophical system was put forth in that School than had been put forth before or than is likely to be attempted again." It suggests that Dr. Harris if he had kept on would have vindicated the claims made in behalf of the school. If the *Herald* would state in intelligible English a single valuable proposition or fragment of knowledge contributed by Dr. Harris and the other Concordians, it would perform a remarkable feat. The peculiar kind of rubbish furnished largely by Prof. Harris was fully illustrated in the JOURNAL OF MAN for September 1887. Such rubbish is still visible in the Universities, but not very conspicuous, the Concord philosophers gathered it in piles from the rubbish heaps of antiquity.

The Poisonous Effect of Exhaled Air.

IN a paper by Brown-Séquard and d'Arsouval, the relation between exhaled air and certain forms of disease was investigated. In recent researches the same writers show that this air contains a poison (either simple or complex) which can produce death, even when not directly injected into the blood. The effect of breathing this air was investigated by means of an apparatus, the essential parts of which are as follows:

A series of air-tight metallic cases were connected with one another, and a current of air drawn through the series by means of a suction pump. Into each of these cases was placed a rabbit. The rabbit in the first case thus breathed only pure air; those in the succeeding cases breathed the air which came from the preceding cases, which was therefore more and more contaminated. Young rabbits, (from five to seven weeks old) died very quickly, with the exception of those in the first and second cases. Those in the last two cases sometimes died in two or three days. If a dying rabbit was removed, and placed in pure air, it recovered after five to ten days. With large rabbits

the general results were the same, and only differed in regard to the time. There was never more than six per cent of carbon dioxide in the last of the cases, but it was deemed advisable to prove that this did not cause the death of the rabbits. The air could not be passed through caustic alkali in order to remove the carbon dioxide, for the alkali also destroyed or absorbed the poison. By passing the air through a tube filled with glass beads moistened with strong sulphuric acid, the poisonous matter was destroyed, and the carbon dioxide left unchanged. By placing such a tube between the sixth and seventh cases, it was found that the rabbit in the seventh case did not die, thus proving that carbon dioxide was not the cause of the death of the rabbits. In a number of other experiments the authors have shown that air containing a considerable percentage of carbon dioxide (free from hydrochloric acid) can be breathed with impunity by men, rabbits, dogs, etc. They themselves remained for several hours in an atmosphere containing twenty per cent. of carbonic dioxide [carbonic acid gas] without experiencing the slightest inconvenience.

If the poison contained in exhaled air be absorbed, and the solution injected into an animal, death generally results. The solution may be heated to 100° C. without destroying its properties in this respect, thus showing that its effects are not due to microbes.—*American Chemical Journal*.

The foregoing statement as to breathing air with 20 per cent of carbonic acid for several hours is probably an error. It has heretofore been shown that when air is breathed for some time, it will not acquire more than ten or twelve per cent of carbonic acid; consequently, air with twelve per cent or less of carbonic acid, suppresses the exhalation of carbonic acid from the blood, and this suppression must in time be fatal. Pure carbonic acid is very fatal, as we observe in the lives frequently lost by persons who venture down into dry wells containing carbonic acid—those who go down to rescue the victims, frequently lose their own lives.

There is no doubt, however, that the lungs do throw off a very injurious substance. It is a species of albuminous matter in a decomposing condition which rapidly becomes putrid and offensive if kept warm. Experience has shown that a lack of proper ventilation especially where numbers are crowded together not only affects the lungs but predisposes by its injurious effects to all forms of disease. The investigations of Dr. B. W. Richardson show that in breathing we not only deteriorate the air by taking in its oxygen, giving back carbonic acid, and adding impure decaying animal matter, but by devitalizing the air so that it would not be fit for breathing, if there were no impurities in it. It was observed in India that barracks in which troops were crowded together with defective ventilation yielded a great many cases of cholera, while those who occupied well-ventilated apartments generally escaped. An English Health Report of 1849, states that in the town of Taunton the inhabitants of the work-house, which was very badly ventilated, were severely scourged with cholera, nearly all suffering, and one fifth dying, while in the prison of the same town supplied with ample ventilation, there was not a single case.

The worst examples of imperfect ventilation that have been reported were in Iceland and in the island of St. Kilda; in these islands the population is kept stationary, by the mortality, especially of infants. Two thirds of the children in Iceland died in the first *two weeks*, and in St. Kilda *four fifths*.

It has been observed in a hotel, that the guests had much better appetites when the dining room was well ventilated.

Sleeping apartments are sometimes pretty well ventilated by an opening into the chimney flue at the ceiling, to carry off the warm air that has been respired, while fresh cold air is allowed to enter sufficiently by a suitable opening at the window, so as to occupy the lower part of the apartment.

Bed-chambers should be cool, — not over 60 or 65 degrees; for the ascent of the breathed air depends on its being warmer than the air of the apartment. When the air of the apartment is 80° 85° or 90° the breath has very little ascending power, and we are continually inhaling our own breath, unless a current of air is allowed to blow through the apartments, passing over our heads.

In hot weather children suffer terribly. There is more impure air and less ventilation, for the breath does not ascend and if we are sitting still a fan is necessary to freshen the atmosphere if there is no breeze.

The principles of proximate ventilation shown in the New Education make it obvious that the best method is to have a tube ascending to the top of the house with an opening a foot or two above the heads of the sleepers. In warm weather the current in the tube might be made to flow faster by placing a lamp in it. This would carry off the expired air and put a fresh atmosphere over our heads.

It should be remembered that we have a species of respiration by the skin as well as by the lungs, and that dense clothing retaining the exhalation of the skin, is as unwholesome as an atmosphere without ventilation. The bed clothes in which we lie all night become so saturated with our exhalations as to become oppressive towards morning, and compel us to shift our position. If the clothes are taken off the bed, and well ventilated by shaking, we can enjoy them again. Every one recognizes the contrast between the delightful feeling given by fresh clean sheets, and the oppressive feeling produced by clothes that have long been slept in. The skin needs ventilation as well as the lungs. Rabbits have been killed by covering them with an air-tight composition of glue, suet, and rosin.

The ventilation of the skin is much more perfect with loose porous woollen clothing, than with cotton which is of closer texture and also retains the exhalations instead of allowing them to pass. Hence there is great merit in the recent fashion of all-wool clothing (and especially of flannel shirts) introduced by a German physician. The loosest and most porous woollen clothing is best for the skin, and therefore best for health.

As ventilation is so important from its effects on the blood, the reader should understand that he can do a great deal for his own ventilation by expanding the lungs. An active life or any laborious ex-

ertion produces the expansion. Hence, activity is necessary to health, and indolence impairs the constitution. But even without active habits we may do a great deal for ourselves by full and deep respiration. Every day, several times, we should devote a few minutes to the expansion of the lungs, taking in as much air as we can, and holding it a few seconds, so as to perfect the oxidation of the blood, and increase the expansion of the chest. Those who have tried this method report in some cases a marvelous improvement in health, and the principles of sarcognomy indicate that it must be very beneficial, for the thorax is the region of the maximum healthy and beneficent influences of the constitution and whatever increases its expansion improves the constitution physically and morally.

The Length of Life.

IN referring to the anniversary of Pope Leo XIII. we have had occasion to speak of the advanced age of those Italian ecclesiastics who make up the majority in the College of Cardinals. The mean age of these is about eighty, and yet not one of them displays any of the mental falterings which are supposed to be incident to such advanced years, and to preclude, save in exceptional cases, a continuance of usefulness and activity in the discharge of their public functions. It might be supposed, perhaps, that there is something in the Italian method of life which tends to prolong activity beyond the average limit in other countries. But the fact is that Italy is not particularly favored in this respect. Taking the whole number of Italians, the percentage of those over sixty is just 7, against 7.7 in Germany, 7.8 in Sweden, 8 in England, 8.7 in Brazil, 9.9 in Belgium, and 12 in France. The life-insurance companies have made of the question of longevity almost a determined science, with an ample array of figures and rules. According to these the average man who has reached the age of sixty has still a little less, and the average woman who has reached the age of sixty a little more, than fourteen years to live. But the expectation of life does not, relatively, diminish with the advance of years, for at eighty the man's chance is somewhat less, and the woman's somewhat more, than five years and a half. According to the English standards, the persons who live longest are members of the clergy, while in other pursuits longevity ranks in the following order: Farmers, merchants, soldiers, clerks, teachers, and physicians. The death-rate among the clergy of the Established Church of England is exceptionally low, being, in the years of active clerical service, only ten in one thousand of population, whereas that of the English Catholic clergy is fifty per cent. higher. The figures of the insurance companies, which are ample regarding every point involved, show that, the age of fifty passed, the expectation of life is more than twice as great for the temperate as for the inebriate, the proportion being as seven to three. The proportion of the rich as compared to the poor, over seventy, is about four to one,

and it is generally higher among women than among men. We suppose there is no country of the world where the science of long life, accompanied with good health, unimpaired mental faculties, good digestion, and great activity, is better understood than in France, and there, of one thousand persons born, one hundred and twenty reach the age of seventy, and the percentage continues to be high until eighty-five is passed. The nervous, exciting, restless life of most Americans is not conducive to extreme longevity, and the steadily large immigration of those who have reached the years of manhood in other lands as emigrants tends to greatly reduce the standard of longevity in this country; but the tables of American insurance companies show that it is steadily rising. Should this increase continue, it may not be many years before the rate here will compare favorably with what long experience and repeated proof have shown to be the normal rate in other lands.—*N. Y. Sun.*

HEALTH IN THE NORTH AND SOUTH.—The impression is common that the Southern States are less healthy than the Northern. This opinion was recently expressed in the *American Analyst*. The truth is that the milder climate of the Southern States makes them more favorable to longevity than the Northern. A small portion of the Southern territory adjacent to rivers and swamps, is more liable to malarious fevers, but the remainder of the country is remarkably salubrious, so that the average health of Southern States altogether is better than that of Northern. According to the United States census, the annual death rate per thousand is in Illinois 14.63, Kansas 15.22, Indiana 15.78, New Hampshire 16.09, New Jersey 16.33, Rhode Island 17.00, New York 17.38, Massachusetts 18.59. In the Southern States it is for Florida 11.72, Mississippi 12.39, Georgia 13.97, Alabama 14.20, Louisiana 15.44, North Carolina 15.39, South Carolina 15.80, Arkansas 18.46.

Thus the aggregate mortality of eight Northern States to the thousand is 131.02, while that of eight Southern is 117.87, averaging 16.36 for the Northern, 14.73 for the Southern. The greatest mortality is in Massachusetts, the next greatest in Arkansas. The order of mortality is as follows, Massachusetts 18.59, Arkansas 18.46, New York 17.38, Rhode Island 17.00, New Jersey 16.33, New Hampshire 16.09, South Carolina, 15.80, Indiana 15.78, Louisiana 15.44, North Carolina 15.39, Kansas 15.22, Illinois 14.63, Alabama 14.20, Georgia 13.97, Mississippi 12.89, Florida 11.72. Georgia, Alabama, Mississippi, and Florida take the lead. The difference would be greater if the statistics were confined to the white race.

Tuberculous Infection.

A Lecture by Dr. W. H. Welch, published in the *Medical News* contains the following valuable suggestions:

“It has been abundantly demonstrated by numerous experiments

that the milk from tuberculous cows is capable, when ingested, of causing tuberculosis. The milk may be infectious not only in cases in which the udder is tuberculous, but also when the tuberculous process is localized elsewhere. How serious is the danger may be seen from the statistics of Bollinger, who found with cows affected with extensive tuberculosis the milk infectious in eighty per cent. of the cases, in cows with moderate tuberculosis the milk infectious in sixty-six per cent. of the cases, and in cows with slight tuberculosis the milk infectious in thirty-three per cent. of the cases. Dilution of the infected milk with other milk or with water diminished or in sufficient degree it removed the dangers of infection. There is reason to believe that many of the so-called scrofulous affections in children are due from infection from milk derived from tuberculous cows. Probably for adults the danger of acquiring tuberculosis from the infected milk is relatively small. Bollinger estimates that at least 5 per cent. of the cows are tuberculous. From statistics furnished me by Mr. A. W. Clement, V.S., it appears that the number of tuberculous cows in Baltimore which are slaughtered is not less than 3 to 4 per cent. Among some breeds of cows tuberculosis is known to be much more prevalent than this.

There is no evidence that the meat of tuberculous cattle contains tubercle bacilli in sufficient number to convey infection, unless it be very exceptionally. Nevertheless, one will not willingly consume meat from an animal known to be tuberculous. As to the propriety of the rejection of the milk from such animals, a matter, however, not easily controlled, there can be no difference of opinion.

Th practical measures to adopt in order to avoid infection from the food are for the most part sufficiently obvious. Still it is not to be expected that every possibility of infection from this source will be avoided. The pleasure of living would be destroyed if one had his mind constantly upon escaping possible dangers of infection. Cow's milk, unless its source can be carefully controlled, when used as an habitual article of diet, as with infants, should be boiled or the mixed milk of a number of cows should be selected; but this latter precaution offers less protection than the former.

In most places in this country we are sadly lacking in good sanitary inspection of the food, especially of the animal food, offered for sale. One cannot visit the admirable slaughter house in Berlin or that in Munich, and doubtless similar ones are to be found elsewhere, and watch the intelligent and skillful inspection of the slaughtered animals without being impressed with our deficiency in this respect. In large cities an essential condition for the efficient sanitary inspection of animal food is that there should be only a few places, and preferably only one place, where animals are permitted to be slaughtered. Well trained veterinarians should be selected for much of the work of inspection."

THE BROWN-SEQUARD discovery is favorably reported on by Dr. Hammond in the last North American Review.

Ancient Wonders of Texas and New Mexico.

Tourists and idlers in search of strange sights and wonders new, never need go abroad, writes a New York Times correspondent from Fort Davis, Tex. The natural wonders of the world are on this side of the Atlantic. Our country contains miles upon miles of curious, startling, and stupendous marvels, and all within a few days' ride of the most populous cities of the East. The great Northwest has been thoroughly "done" or gone over by travellers, but the great Southwest remains as yet almost an unexplored region. Lack of railroads, hostile Indians, the prevalence of cut-throats and "road agents" have been causes sufficient to give the region a bad name, and so this portion of the continent is perhaps the least known and understood of all our territory. Arizona, New Mexico, and Northwestern Texas have many surprises in store for sight-seeing travellers. Ruins of lost cities, cave dwellings, cliff houses, and other abodes of extinct man are now being uncovered to the light of day, showing that a great and industrious people once inhabited the land, who understood something of the arts and sciences, and who cultivated the fields and ploughed the ground at some distant epoch of time much the same as we do to-day.

A few months ago, at Cochite, on the American side of the Rio Grande, Amanda Chavez discovered the ruins of an extensive city, the existence of which had never been suspected before. The place where this hidden city lies has hitherto had the general appearance of a huge swell or rise in the prairie, a perfect desert in outward appearance, for it contained no herb, no root, no plant, no verdure of any kind, nothing save a waste of sand, alkali and dirt, across which living creatures hesitated to travel unless forced to do so. Beneath this pile of desolation lay the ruins of an ancient city, probably Toltec in origin.

It is not hard to imagine how the old city became buried. Mr. Chavez tells us how he chanced to stumble across it soon after a waterspout and a gale of wind uncovered the ruins to view. Here in the far Southwest, where rains are few and strong winds frequent, the surface of the country, which by ages of drought and disintegrating processes has become crumbled and loose, is picked up and carried about from place to place by almost any wind that blows. Very often these whirligig storms develop into miniature cyclones, and sometimes they grow so large and on such a grand scale that their power and destructiveness are almost beyond belief. Sweeping across the country with not so much velocity as a genuine cyclone, they pick up and carry along rocks, dirt, stone, trees, sand, and what not, smashing everything they encounter, and spreading ruin in their path. They have a habit, when reaching a soft, yielding surface, of boring down and sucking up or scooping out the sand, leaving the hollow spot barren and clean as far down as bed rock, and this hollow or hole looks for all the world as if some gigantic auger had been employed in doing the work. Hence they are called "sand augers." So dense is the mass of sand gathered up by this curious phenomenon of nature that the column, whirling about with frightful rapidity,

actually reaches the clouds, and joins with the latter in forming a funnel from the earth to the sky.

The first indication of a sand auger would be the formation here and there of little whirligigs of dusty wind, picking up bits of straw, leaves, and other rubbish, and waltzing about helter-skelter with them from place to place. In this valley from where I am writing one can see almost any day a dozen or more of the little funnels, looking like tall, slender pipes of smoke, dancing over the prairie in every direction. One or two of them sometimes meet and join forces, but when a dozen or 20 come together, and happen at the same time to strike a heavy, low-hanging cloud full of wind and vapor, then the chances are that a genuine sand auger of the first magnitude will be generated. Although formed or created by a succession of small whirlwinds, sand augers break up very quickly, collapsing so suddenly that the heavens for a time are a mass of flying, falling sand. Anything below is simply swamped out of existence. Professor F. E. Clarke, with a railroad engineering party, thus describes a 10-seconds' experience he had one Sunday afternoon with a small-sized frolicking sand auger. This particular monster had a diameter of only 18 or 20 feet at the ground, but its bulk increased with its height until it was finally merged into the broad surface of a thick, heavy, hanging cloud. "It passed near our camp, where I was at work," said the professor, "and carried off a tent or two. It then grazed the edge of a corral near by, cutting away one angle of an adobe wall and, sweeping by the house itself, left every pane of glass in the one window as neatly ground as if done by a sand-blast machine. Passing on, the tents the augur was carrying off became entangled in the telegraph wires running through the valley, and after dragging down two poles, the cyclone collapsed, leaving beneath, when it broke up, a tremendous mound of sand and dirt where nothing had been before."

Such, no doubt, was the fate of the city recently unearthed by Mr. Chavez. A sand auger possibly made the first deposit, and then the continuous accumulations of wind-shades and the like, piled up the sand and other detritus until the whole was converted into an extensive mound. The uncovering of the ruins was accomplished by a severe rain-storm, which proved to be a genuine cloud burst. This, sweeping down upon the sandy mound with terrific force, washed away one angle of the mound, disclosing some heavy stone walls which made the discovery possible. Mr. Chavez obtained a number of interesting relics. One skeleton had three strands of beads around its neck, of turquoise, jet and bone respectively, also ear-rings of jet and turquoise. The mummy's hair was brown, and some pieces of bright, ornamented pottery were near it. Arrow heads, broken pottery, etc., were scattered about. The skeleton was in a chamber of solid masonry, the stones firmly cemented, and it may have been his tomb, within which he was sealed at the time of his death.

One large building, with massive stone walls and a tower at each corner, was exposed by the cloud-burst. This has the appearance of a citadel the masonry being strong and secure, and in the centre is probably a water reservoir, with aqueducts of stone stretching away

in many directions, giving the idea that the building was erected for the purpose of standing a siege. Some Pueblo Indians, questioned regarding the old city, say that its name was Guato, and that it flourished long before Cortez came to Mexico. Of course, this is mere tradition, and cannot be relied upon, yet, if it is of Toltec origin, the probabilities are that it was built ages ago, and possibly antedates the building of the first Egyptian pyramid.

* In the Salt River valley, which is now a desert, the ruins of no less than 19 buried cities have been found. Excavations show that once a mighty and populous people inhabited the valley, and that they cultivated vast fields of maize, understood agriculture thoroughly, and even carried on irrigation to an extent that surpasses the best efforts of modern nations. Irrigating canals, built substantially, cut the country in every direction. The growth of maize indulged in by these extinct nations is something astonishing. Notwithstanding their irrigating schemes, they must have reasoned like Joseph of old in Egypt, and laid by two or three years' supply in case a famine should strike the land. Even now the Zuni Indians keep stored away a three years' supply of grain, in order to counteract any emergency of drought or war.

Another remarkable curiosity to be seen in this vicinity is a dazzling white lake situated in the gypsum sands of northwestern Texas. To be accurate, the lake is situated in Donna Anna county, N. M., and was formed early last spring from the copious rainfalls that visited this section. The place is a valley of pure white sand, about 25 miles long by 6 or 7 broad, situated in the hollow of some low-lying hills or undulations, into which drains all the rainfall of the neighborhood. There are no springs, lakes, rivers, or streams of any kind near by. The lake covers about 350 acres, is several feet deep, and although formed in the sand, yet the action of the water has converted the gypsum bottom into a solid, snow-white mass, cemented so substantially and compactly that there is no way of the water escaping except by the slow process of evaporation. Seen at mid-day, when the sun is at his brightest, the human eye cannot sustain for even a few seconds the brilliant and blinding glare from this wonderful formation of nature. Even in dead of summer, when there is no moisture whatever in the place, it is a terrible thing for human creatures to attempt a passage through this gypsum valley. The heat is intolerable and the refraction so terrific that it is positively painful and even dangerous to experience it. Possibly in connection with the heavy rains of last season a cloud-burst or waterspout may have played an important part in the formation of this lake.

Ages ago there lived in portions of Arizona and New Mexico, a curious race of people, who evidently could not trust their fellowmen. Their houses were suspended in the air, so to speak, built against cliffs and precipices, or were carved out of solid masonry in the side of precipitous hills, and so high that it was impossible to reach them except by means of ladders. The people who lived in these strange abodes kept flocks and herds, tilled the ground and pursued agriculture generally, yet so careful were they of their own precious hides that the general custom at night was to climb up into their dwellings

and pull the ladders up after them. There are about 6000 square miles of country covered by these curious dwellings, and though a little off from railroads and out of the way of travel, yet a visit of inspection to any one of them would richly pay the archæologist who has the nerve and endurance to undertake the task. The average cliff house is of firm, neat masonry, attached or cemented to the cliffs in a most marvellous fashion, and evidently cost a great outlay of energy and ingenuity in its construction. In some cases the rock and mortar of which they are built have been brought hundreds of feet up the most precipitous places, and this without the aid, apparently, of mechanical contrivances of any kind. Some of the houses were constructed of adobe bricks, for which an everlasting cement was used. In the Apache country of Arizona, near the entrance of a wild, rugged mountain gorge, are a series of remarkable cliff dwellings.

In reality they are not cliff but cave dwellings; yet, as in the former case, the only mode of access is by means of ladders, for they underlie a tremendous precipice. The doorways are square holes from four to six feet in diameter, and crawling into one of these murky, damp places one must be careful of reptiles and vermin, which seem to have taken absolute possession since the rightful owners have departed. The ceilings are seven or eight feet high, walls a square of about the same diameter, and the whole interior in some cases is decorated with stars, comets, and other astronomical figures. Who the cliff dwellers were no one now can tell. They preceded the Aztecs, who emigrated from the region, and perhaps they were contemporary with the Toltecs, who are said to have been extinct before the Aztecs were a people.

At the base of these cliffs is another remarkable curiosity known as Montezuma's well. It was built by the inhabitants of that period, supplying them with the necessary moisture to sustain life. The wonder of all curiosities, however, in the Southwest is the petrified forest in Apache county, Ari. What makes it more remarkable than it otherwise would be is the fact that the forest never grew on the spot where it now lies, but was transported bodily from some region by a force of nature that we can little imagine. There are no stumps or trunks of trees left in the ground — no roots, small limbs, or anything to show that vegetable matter could live and thrive in the volcanic ashes of the section, and yet mammoth tree trunks turned into hard adamant stone lie here in the greatest profusion, millions of tons in sight, and no definite answer is there to the puzzle. In some cases the trees are of gigantic size, having a diameter of 18 or 20 feet at the base and a height of more than 150 feet.

The scene reminds one of Sinbad's dream of Aladdin's cave. As far as the eye can reach pieces of chrysopase, carnelian, sard, and chalcedony are scattered; bits of amethyst, jasper, calcite, and agate glitter in the sunlight, blazing with indescribable brilliancy, and so thick on the ground that one can hardly step without placing his foot on a gem of "purest ray serene." This mineralized wood is scattered over more than 2000 acres of surface. Situated in a desert of lava and ashes, although, as remarked, millions of tons of the

material are in sight, yet all this mass must be a mere bagatelle to what is really concealed beneath the volcanic ruin which at one time swallowed the whole country in its deadly embrace. It is scarcely possible to solve the mystery that surrounds the wonderful chalcodony park of Arizona. There is something in the soil that silicifies wood, for on the northern border of Arizona, near the Colorado line, is a cabin, built some years ago by a mountain desperado, which has since been converted into stone; probably the same petrifying action operated upon this as upon the Arizona forest.

It seems reasonable, since the trees are of mammoth proportions and similar to those now growing in Oregon and California, that at some distant period of time a tremendous flood or glacier swept down from the northwest and transported the forest bodily to its present location in the Apache Valley. Possibly a volcano or earthquake finished the ruin, leaving the enigma for future ages to solve as best they may. At any rate the ashes and lava are there, the trees have been shattered and smashed into every conceivable form, and the spot is truly the greatest natural wonder on the continent. The government should set it aside as a national reservation.

ANCIENT METEORITES. — “While there has been little doubt that meteoric stones have been falling upon the earth from the earliest ages, there has been lacking direct evidence of this in the form of specimens from the stratified rocks. This evidence has now been supplied, a fossil meteorite — a mass of iron combined with nickel and carbon — having been taken from a block of coal in Lower Australia.”

ANCIENT SEPULCHRAL REMAINS. — While some repairs were lately being made under a house belonging to Baron di Donato, which is situated in the northern quarter of the city, towards the slope of the hill of Capo di Monte, where already many ancient catacombs have been found, a doorway (over which there is a marble relief of the head of Medusa) was discovered, leading into a subterranean chamber. Along the centre of this chamber runs a mosaic pavement, and on each side there is a double row of sepulchres hewn in the rock, the fronts of which are stuccoed and painted, and decorated with terra-cotta and marble reliefs. Within the tombs were perfect skeletons, vases and other objects, the antique lamps being in such good condition that on April 18th, when this new find was inspected by a party of German archæologists, the workmen made use of them to light up the vaults. The many well-preserved inscriptions are chiefly in Greek, with some in Latin, and prove that the epoch of these tombs was about 1,000 B. C. Other tombs in a second chamber have not yet been excavated. It is probable that this subterranean dwelling of the dead may extend some distance and prove to be a portion of a large necropolis. — *Letter to London News.*

CALAMITIES OF '89. — Such a succession of disastrous floods, storms, and fires as we have had in '89, has perhaps never been exceeded. China too has its share, the Yellow River in July last burst its banks, and ten large governmental districts have been flooded twelve feet deep, with immense loss of life and property.

Miscellaneous.

POLICY OF THE JOURNAL—The JOURNAL OF MAN aims to supply such reading as the best and wisest desire. The good man is never indifferent to the condition of society and the various movements of opinion and action which promise the elevation of humanity. The wise man looks to the progress of knowledge, virtue, invention, and social cooperation which increase production, diminish poverty and suffering, and give promise of a nobler race in the future. Especially does he look to the increase of knowledge concerning man and the laws of his health, happiness, and progress. These things the JOURNAL would keep before its readers as well as its limited space allows, and this requires not only profound investigations of science, but the reading of two or three hundred periodicals each month which display the progress of society. Thus intelligence which fairly presented would fill a magazine five times as large as the JOURNAL, must be condensed to present even its most important portions. It will be classified under the heads of Psychic Sciences, Education, Hygiene, Social Conditions, Religion, Scientific Intelligence, Miscellany, and ANTHROPOLOGY. The last is the most important in its ultimate results. The JOURNAL has the good fortune of securing a class of readers who appreciate its contents, but unfortunately that class is not numerous anywhere, and it needs the cooperation of its readers to reach them.

THE POST-OFFICE PERSECUTION of Dr. Wm. Reid of Grand Rapids, Michigan, will probably result in a public demonstration of the truth of spiritual science. Dr. Reid is not afraid to meet the crisis and to prove the truth of all he has claimed. He has held two successful meetings in Boston and given some wonderful tests of spirit power by responding to the secret questions brought to the Hall by skeptical inquirers unknown to all but the writers. The editor of the Journal presided at one of the meetings and expressed himself in the strongest language as to the merit of Dr. Reid's performances and the scandalous character of the official assault. A gentleman who brought a pair of slates fastened together received long written communications upon them in answer to his questions, and another who brought slates fastened found a remarkable painting, a picture of Charles Foster on them when opened, through the mediumship of Dr. Stansbury. Yet the Boston press was silent as the grave on this subject and a description of what occurred by an honest reporter was suppressed by the journal for which it was written.

If a slugging match had been described, there would have been no omission or abridgment of the disgusting details. Boston has some fine specimens of humanity, but as a whole it cannot claim to be more than half civilized. Since the suppression of a large number of saloons, the consumption of liquor is said to be undiminished and the police are busy in arresting the unlicensed liquor dealers.

THE AMERICAN SPECTATOR.—This interesting monthly which has heretofore been advertised in this Journal is a publication of much interest and merit. The editor, B. O. Flower shows excellent taste, and in addition to interesting liberal reading matter, the Spectator contains very valuable matter concerning health and medical science.

THE KINGDOM OF THE UNSELFISH, or Empire of the Wise. By John Lord Peck; Empire Book Bureau, 28 Lafayette Place; 486 pages, \$1.50. This is the work of a very vigorous, independent, and original thinker. Not having time to examine it, I can only say that it is well worth reading. It is rather singular, however, that so vigorous a writer in discussing the question of immortality, entirely avoids the only decisive facts that we have on this subject—those furnished by spiritual science. He might as well have written about the sun without referring to the discoveries of astronomy.

THE MAGNETIC CONGRESS.—The friends of animal magnetism as a curative power are to hold a grand International Congress at Paris from the 21st to the 27th of October. As the inspiring energy of the magnetic movement has been benevolence, this conference will have much more of real value to exhibit than the medical associations which have been playing with hypnotism as a matter of scientific curiosity. Magnetic treatment is a grand addition to the healing art, which needs only the scientific principles of SARCOGNOMY to take its place among the philosophic sciences. America should be represented at this congress. It will at least have one worthy representative, Dr. Mack, whose success in this country and England has done much to establish the claims of magnetic practice.

ELECTRO-THERAPEUTICS.—The medical profession has but a very limited idea of the vast and varied resources of electro-therapeutics, as taught in the College of Therapeutics, which are capable of producing not only all the results of medical practice but many effects which are entirely beyond its power. The graduates of the college report marvelous success in practice both with and without the electric methods. By the new apparatus recently invented the objectionable qualities of the electric currents commonly administered are entirely removed. Patients calling at 6 James st., can receive this treatment.

DISCOVERIES IN THE BRAIN.—An intelligent correspondent, F. J. L., says, "I have lately heard it asserted that it is only within fifteen or twenty years that any important discovery has been made as to the connection between the brain and the various organs and muscles of the body. A few lines in your JOURNAL may possibly undeceive many on that point." This remark expresses of course the opinion of those who know nothing beyond the progress of the old school medical profession. But the discovery of the relation of the brain to the "organs and muscles of the body" was made in 1842 and established by experiments often repeated, and the whole discovery has been often published as well as taught in medical colleges in which I have held professorships.

THE CONTAGION OF INSANITY has been studied by Prof. Laseque of Paris. But like all old school physicians he does not understand the laws of psychometric sympathy and ascribes the contagion entirely to suggestion and imitation, not knowing that with sensitive persons mere contact or proximity transfers disease. The ignorance of the profession on this subject would be easily removed were it not for the fact that it is dogmatic and *wilful ignorance*. Orthodox medical schools like an orthodox Catholic seminary, teach their pupils to ignore everything that might change their opinions. How deplorably do we need a liberal college.

NATIONAL HOMICIDE. — Rabbi Schindler of Boston, an able Jewish clergyman, has been travelling in Europe, and in his letters he describes the great invention that is likely to change the character of war. A powder that does its work without producing smoke or the usual noise. Its preparation in France is a secret. Gen. Kuester of the German army has invented a similar powder, and there is great curiosity to see the result. When an army can be shot down without seeing or hearing its enemy, war will have new horrors.

WOMEN AND CHRISTIANITY. — We are often told that woman owes her honorable position at present to the influence of Christianity. No doubt the Christianity of Jesus would elevate woman. But the Christianity of the historic church is the opposite of the teachings of Jesus, and has borne down heavily for the degradation of woman. The church of to-day, as a human institution and friend of good morals, is almost a contrast to the church of antiquity. These things have often been shown by critical writers and advocates of woman's rights without receiving due attention. Now however, the statement comes from good church authority. Principal Donaldson of the great Scotch University of St. Andrews, has published an article in the *Contemporary Review*, showing that the position of woman has been degraded by the church, and that she was far more honored under Paganism than under the church control, the debasing influence of which has been mitigated only by modern enlightenment.

Donaldson is an honest Christian scholar, and the *JOURNAL* may find room for his statements.

THE DIVORCE QUESTION, has been the greatest of all themes for developing ethical quackery. Every divorce is the ending of an unhappy union that ought not to have been formed. It is a relief to an intolerable evil like a surgical operator that cuts off an injured limb, or opens and discharges a dangerous abscess. The evil is not the surgical operation but the disease that required it. The divorce is not the evil, but the moral qualities, the selfishness and bad temper, which made conjugal happiness and good behavior impossible. To insist that the domestic misery of mismatched couples shall have no relief by divorce, but shall continue for the demoralization of both parties, and the production of base or criminal offspring, is as absurd as to insist that the surgeon shall not use the knife to save the life of the patient, or that a family attacked with smallpox shall be left to suffer and to propagate the disease.

There is nothing sillier or more wicked in tendency than the prevalent outcry against divorce, which often compels women to endure wrongs far greater than those which nerve men to murder. The only relief for the disorderly social condition is the New Education which will teach men and women to live together happily by improving the moral nature. Until that is done, it is no matter how many discordant families are broken up, for in breaking them up, we break up miseries of crime.

The statistics gathered under Federal authority do not show that we have too many divorces, but rather too few. In Massachusetts there is one divorce to 566 marriages, an extremely small number. In several more southern states, especially New Jersey, Virginia, and Louisiana, there is less than one divorce to 1500 marriages, and in Rhode Island there is one divorce to 190 marriages; in Maine, one to 204, in Connecticut, one to 340, and in New Hampshire one to 186. Hence, if divorces indicate a low moral condition, as they probably do, they testify very strongly against New England, the small number of divorces throughout the country shows that marriage is not a failure to any great extent.

LABOR DISTRESS.—The newspapers have reported eight or ten thousand miners in a distressed or starving condition at various places as Illinois, Bradwood, Braceville, Coal City, Springville, LaSalle, Streator, Roanoke, Clark City. These things must continue with alarming results in the future under our present industrial system. The laborer with a neglected education knows only one occupation; when that business declines from the fluctuations of trade, or when it is overcrowded by poor immigrants and wages reduced he can but suffer and live through an unhappy and shortened life. The remedy was pointed out in the "NEW EDUCATION." Give complete industrial education to all of both sexes and the crowd of day laborers is at once reduced. Skilled labor will always be well paid. Thousands will save enough to become employers—the demand for labor will always be sufficient, and no matter what fluctuations may occur, a man who is master of five or six skillful occupations can always find a place where he is needed.

There is much complaint against the mine owners, but chief cause of the low wages is that the business is overdone and the price of coal in Illinois has been forced down too low by competition. The starving people have been greatly relieved by the generosity of Chicago, seventy-five tons of provisions, but the only permanent relief is by varied occupation. A man who knows nothing useful but coal mining is in a helpless condition.

THE LAND QUESTION. Henry George says "I came back from England, from Great Britain and Ireland this time with the firm assurance that the land question is already the burning question there, that effort steady and irresistibly is concentrating on the line of taxation, that already it is entering into practical politics, and that the day of the triumph of our cause, while its distance cannot be measured, is as certain to come as the sun is to rise on the ocean to-morrow morning."

(Continued from last month.)

Anthropology shows in each individual the comparative development of his vital energy, and his morbid sensibility. The vital energies lie in the posterior half of the brain, and the morbid sensibilities in the anterior inferior portion. Those who have a very large endowment of the vitalizing region of the brain and body, are capable of imparting health to others as healers. Those who have a morbid tendency, sink into disease and diffuse a morbid influence. Those who have a basilar predominance become criminal, and diffuse a debasing influence, while those who have a great predominance of the higher powers become the upholders and reformers of society. And as the ethical and healthful influences both belong to the upper half of the brain, they work together. Virtue promotes health, and health promotes virtue.

The virtues belong to the upper half of the brain (above the ventricles) and the animal faculties to the lower half. The vertical line from the ear upward divides the virtues into those of a yielding or passive character and those of a more efficient character. The anterior virtues produce sympathy, kindness, liberality, harmony, refinement, and a yielding disposition that surrenders our own rights, an entire altruism, when they predominate. The virtues of the posterior organs are more manly and efficient, producing fidelity to duty, industry, perseverance, heroism, honor, cheerfulness, social sentiments, and pleasing attractive manners — the virtues of the anterior organs, combined with efficient energies — for the posterior superior organs are happily situated between the purely altruistic and selfish, the psychic and physiological, so as to produce a happy combination and normal character.

Hence the posterior half of the superior region is by far the most important region of the brain, producing stability and strength of character, leading to efficiency and success, together with those qualities of the temperament which make the whole brain efficient, producing vigorous intellectual manifestations, even if the front lobes are not large.

The value and importance of this region have not heretofore been understood. It sustains the health of both mind and body, and gives to the muscular system its tone and endurance, making a superior temperament. What I have taught on this subject has been well re-inforced by the experiments of vivisection and the researches of pathology, showing that paralysis results from its injury or disease, and that its irritations directly affect the muscular power in animals. Hence it is absolutely necessary for those who would understand the brain to discard the very limited and inaccurate ideas of the Gallian system, which fails to explain the superior posterior region.

In the basilar region there is a similar difference between the anterior and posterior organs. The physiological power of the cerebellum is behind, and above that the selfish dominating and contentious impulses, while anterior to the ear, we find the sensitive conditions which yield to every impression, making us liable to disease,

and which compel sensual indulgence; the animality before the ear is indolent, sensitive, morbid, and worthless, while behind the ear it is aggressive, turbulent and criminal, in predominance.

The anterior-inferior region is antagonized by the posterior-superior, and the posterior-inferior by the anterior-superior. All that yields is before the ear, and all that resists is behind it. All that developes the body is below — all that developes the soul above, but the body is so dependent on the soul that the failure of the superior organs — especially the posterior-superior is disastrous to the body, while the failure of the basilar organs makes the body unable to retain the soul, and their feeble development diminishes the energies of the superior organs by enfeebling the physical constitution and by a law of co-operation between the higher and lower organs. Each superior organ has a radical that supports and invigorates it, while each inferior organ derives strength from a certain superior region. The explanation of these things gives an entirely new view of human nature.

BUCHANAN ANTHROPOLOGICAL SOCIETY. Mrs. A. N. Abbot, corresponding secretary of this society, has changed her address from 171 Tremont street to 30 E. Brookline Street, Boston.

NOTABLE DEATHS. — HORACE SEAVER, editor of the Boston Investigator for the last fifty years, died August 21, and was honored by an eloquent funeral address from Robert Ingersoll, which I should have been pleased to publish if space had allowed. Mr. Seaver came into the editorial chair just after Abner Kneeland had been convicted and imprisoned for blasphemy. He has been an able honest and influential advocate of free thought in oppression to bigotry and orthodoxy and was highly esteemed as a man. His services have certainly been beneficial to human progress.

DR. W. F. EVANS died at Salisbury, Mass., in the latter part of September, at the age of seventy-two. He was a man of delicate frame, a patient student, and widely-known author, inculcating phsyhic, Swedenborgian, and spiritual doctrines. His well-known works are "Mental Cure" "Divine Law of Cure" "Mental Medicine" "Primitive Mind Cure" "Soul and Body" "Esoteric Christianity and Mental Therapeutics." His writings were clear and philosophic and to a certain extent scientific, but he was misled by an ultra-spiritual theory to exalt the mental power, and ignore physical causation. He may be regarded as the philosophic leader of the modern mind cure movement; but he was entirely free from the pretentious quackery, egotism, and absurdity of Eddyism.

THE BEGINNING OF COMMON-SENSE. — The royal grants of millions have heretofore passed as a matter of course in Parliament. The last proposition to add to the unearned millions of the Royal family has been opposed by 116 members who propose that the Queen shall hereafter take care of her own grandchildren. To rob those who labor for the benefit of those who do not, is the hereditary superstition of England, and it is lamentable to see that, even Mr. Gladstone does not dare to oppose this criminal folly.

Chapter 3. — The Dawn of Philosophy.

Neglect of Anthropology — Failure of Philosophy — Absurdities of Plato and Aristotle and their successors — Lord Bacon's opinion of them — Roger Bacon's opinion — Des Cartes and his doctrines — Spinoza — Leibnitz — Berkeley — Reid — Kant, Fichte, Hegel and Schelling, their wild absurdities — John Locke — David Hume — Comte and Spencer — Errors of Spencer and his recognition of cerebral science — Long survival of metaphysical absurdities — Wisdom of Dr. Gall.

ANTHROPOLOGY completed is a philosophy of the universe, as it comprehends the two worlds to which man belongs. It is, therefore, proper in presenting a complete system of Anthropology to show what efforts have been made to attain such a philosophy, and what is the existing status of Philosophic Science in the world, from which we take our departure.

In the domain of Anthropology, until the time of Dr. Gall, the world had nothing but speculative doctrines, aside from the anatomy and physiology of the body, studied as we study that of animals. The elements of humanity were not traced up to their origin in the brain, nor were they studied by any systematic investigation of the habits, passions and faculties of men, the record of which would have displayed all the elements of human nature.

Man was portrayed in biography, history, poetry, drama and fiction, but not studied or investigated. The men to whom the world accorded the title of *philosophers*, and who wrote about what they called philosophy, attempted to create knowledge by speculation, and made a most wretched failure — not only evolving no knowledge but presenting a vicious example, a barren and delusive style of literature, which has had an injurious influence by teaching authors to speculate instead of exploring nature. This I have fully shown in my unpublished work on "Philosophy and Philosophers," which historically shows a dreary midnight of over twenty centuries before the dawn of anything like philosophy at the end of the eighteenth century.

A brief statement of this literary folly is proper here, because the universities still recognize these authors as philosophers and still put their unprofitable writings in the hands of the young, to the exclusion of substantial knowledge on such subjects and the perversion of their literary methods.

To review these old works which have so long dominated and stultified the cultivated intellect would be a laborious task, but I propose merely to state very briefly their characteristics.

PLATO has furnished the most famous example of utterly worthless speculation, that has hindered the progress of science. He scorned useful labor and regarded science or philosophy as worthy of respect only when isolated from practical utility. He asserted the superiority of abstract ideas (which with him were but feeble speculations) over facts. He made abstract ideas the only realities, so that when a carpenter makes a bench the bench has no reality — nothing exists but *the idea* of which the bench is a copy. The primary idea of Platonism is that all realities are fictitious or imaginary, but ab-

stract conceptions are eternal realities. That all truth is in the mind instead of nature, and is to be developed by *a priori* speculation, drawing out the truth from the mind. Thus he reversed the truth that man is born in ignorance and acquires knowledge only as it comes to him from nature. This insane falsehood of Plato has had a dominating influence in metaphysics even down to the present time, and men of a certain class to-day, are not ashamed of the title of Platonist. The illustrations and discussions in his writings were even more silly and fantastic than his cardinal doctrines.

The imperial control of scholastic thought in Europe was divided between Plato and *Aristotle*, and until the time of Galileo, Aristotle was supreme authority. Yet his style is so rambling and confused that the different paragraphs might be transposed without much injury. He was profoundly ignorant of anatomy and physiology—knew nothing of the brain, and his writings are pervaded by an imbecile ignorance so gross as to astonish us, when we find him eulogized as a grand master mind in every historical or encyclopediac work. As a specimen of his imbecility we may refer to the fact that he says all the “various colors arise from combinations of black and white, and all the various flavors arise from combinations of sweet and bitter. The kinds of flavor resemble those of color; both are seven in number.” He says that we cannot have two sensations at the same time, that “a vacuum is justly called the lord of hearing,” that “vision is of water,” that “touch and taste are connected in the heart,” that “the vapor of food on reaching the cold brain becomes condensed and falls back again in mucus, hence the pituitary fluxion seems to come from the head,” that “the blood of women is thicker and blacker than that of men, and that in the lower part of the body thicker and blacker than in the upper part,” that eels are generated by mud, that the hen partridge is impregnated if the wind blows toward it from the male, or if it hears his voice as he flies over it. His writings are in fact a magazine of the rubbish, collected by a very ignorant, very credulous and rather feeble-minded man, scattered through which may be found a moderate amount of correct information.

Tyndall very justly says of Aristotle, that he “displayed what we should consider some of the worst attributes of a modern physical investigator—indistinctness of idea, confusion of mind and a confident use of language which led to the delusive notion that he had really mastered his subject, while as yet he had failed to grasp even the elements of it.”

The absolute domination of Plato and Aristotle over the human mind in Europe, and the reverence with which their memory is cherished in our universities still, inspires a feeling of contempt for the intelligence of universities and the public opinion that is formed in such institutions.

How great is the power of scholastic superstition when impressed on the youthful mind, we may realize in reading the insane eulogy of Plato by so bright a writer as Emerson, who had himself as he confessed, no reasoning faculty and could not overcome the early impressions of his education.

ARISTOTLE, who could not reason, undertook to teach the art of reasoning, and his imbecile ideas of logic have ruled the universities, but never assisted anyone in reasoning, which is really the art of tracing causation and connection, of which he knew nothing. The syllogism of Aristotle was but a superfluous formula for stating specifically what we already know.

The entire race of European metaphysicians or so-called philosophers have been the lineal successors of Plato and Aristotle, whose follies they made more respectable by far greater intellectual vigor, but not enough mental vigor to escape the hereditary illusions of metaphysics.

The vigorous intelligence of Lord Bacon (1561–1626) who looked upon metaphysicians as intellectual impostors has not been capable of reforming the universities, but it is a pleasure to find my own criticisms sustained by him—he speaks of the great metaphysicians as mere “philosophasters fuller of fables than the poets, the ravishers of minds, falsifiers of things,” and their followers, “that professional and money gaining crowd.” “Let us then summon Aristotle, *worst of sophists*, crazed with useless subtlety, base laughing stock of words,” who has “ventured to lay the severest shackles on the mind, and to compose a kind of *art of insanity*, and to bind us to words.” “And now let Plato be summoned, that polite caviller, tumid poet, insane theologian.” “When thou didst counterfeit truth, which is as it were the indigenous inhabitant of the human mind . . . and didst turn aside our minds . . . and teach them to enter into themselves and under the name of contemplation to wallow amid their blind and most confused idols, thou didst then *commit a capital offence*.” “And afterward with scarcely less naughtiness didst thou introduce an *apotheosis of folly*.”

Roger Bacon, who was in some respects a more acute thinker than Lord Bacon, said “If I had power over the works of Aristotle, I would have them all burnt, for it is only a loss of time to study in them, and a course of error, and a *multiplication of ignorance beyond expression*,” which is an exact statement of the truth.

Harsh as this sentence may seem to those unfamiliar with Greek literature, it would be easy to show its justice by extracts from Aristotle’s magazines of rubbish, and when we review the modern imitators of the Greek folly we shall find little of any value whatever.

DES CARTES (1596–1650) has been called by many the father of modern philosophy, but had as little right to be called a philosopher as any of the speculative metaphysicians. He merely made a fanciful variation in the style of speculation. He esteemed it a sufficient proof of God’s existence that he had an idea of him. He supposed substance to consist of equal angular parts, and put these into motion, making spheres and vortices by which the planets are carried round the sun—a theory which long held its ground in the universities against the discoveries of Newton. He supposed the soul to be arbitrarily added to the body by God, and all human action to be due to the direct interposition of the Deity, but that he did not add

any to animals, and therefore they are mere automata like any machines made by man, having no consciousness, and this superlatively amusing absurdity was a few years ago re-vamped by Huxley. We need not waste any more time on the wild guesswork vagaries of Des Cartes, who was a genuine metaphysician.

SPINOZA (1632-1677) has a great name among metaphysicians. He followed Des Cartes and the Greeks, in the drift of his speculations, in a wild attempt to comprehend the Deity and the universe, entering so deep into mystery as to be considered by some an atheist, by others a devout deistic philosopher. In attempting to know the unknowable he loses all definite conceptions and considers mind and matter only different aspects of the same thing, and that it is entirely imaginary to recognize solid concrete separate objects, for they are only a part of infinite unity. In all the metaphysicians we find the abandonment of positive knowledge for dreamy conceptions, which require a dreamy state of mind to enjoy them.

LEIBNITZ (1646-1716) with eminent mathematical ability and literary capacity tried his hand in speculation and assumed that the universe was composed of monads or God-like atoms, no two alike, each of which mirrored more or less perfectly the whole universe! and all of which proceeded so intelligently in their career that if he had been consistent he might have omitted the Deity as superfluous. He maintained that the soul and body could not act on each other, and that they are composed of monads of different kinds which happen to coincide in action by a *pre-established harmony*, like the coincidence of two well adjusted clocks. Thus a man's body performs the act of eating independent of any control or direction by the soul, and the soul at the same time entirely independent of any communication with the body goes through an independent process of tasting and enjoying. The two preordained paralld processes go on together of necessity. This was a good specimen of Platonic nonsense and it is difficult for us to realize that Leibnitz, who was the contemporary and antagonist of Newton, was with such follies the foremost author of Germany, and that his fanciful philosophy prevailed there throughout the century. His memory was as extraordinary as his reason was deficient, and he belonged at one time to a society of alchemists. No folly of speculation was ever too great for the universities. In reading the history of what is called *philosophy*, we are continually tempted to exclaim with the poet, "old opinions — rags and tatters, get ye gone."

BERKELEY (1684-1753) recognized as an exponent of Idealism, did not flatly deny the existence of matter as commonly supposed, but hedged about so skilfully as to enable his commentators to construe him differently. All metaphysicians are foggy or mythical, and there is no end to discussion as to the real meaning of each. Aristotle, Plato, Des Cartes, Spinoza, Berkeley, Kant, and even Locke, have been construed and dabated by their successors. The ambiguity even of Herbert Spencer and the ability of Sir Wm. Hamilton (as expressed by Mill) to drive two contradictory propositions in the same team, illustrate the common methods of the metaphysical corps.

REID, assailing Berkeley as a pure Idealist, says: "But the Bishop shows me that this is all a dream; that I see not a human face; that all the objects I see and hear and handle are only the ideas of my own mind; ideas are my only impressions. Cold company indeed! Every social affection freezes at the thought! But my dear Bishop are there no minds left in the universe but my own? Yes, indeed, it is only the material world that is annihilated, everything else remains as it was. This seems to promise some comfort in my solitude. But do I see those minds? No. Do I see their ideas? No. Nor do they see me or my ideas. They are then no more to me than the inhabitants of Solomon's Isles or of the moon, and my melancholy solitude returns. Every social tie is broken and every social affection stifled."

Alas, how much of useful time and laborious printing and collegiate opportunity has been occupied by such elaborate foolery as this, which is a favorable specimen of the old metaphysics.

Nowhere in literature do we find greater departures from common sense than in the German Transcendentalists. Nowhere since the days of Aquinas, Duns Scotus, Lombard and Lully do we find a more pernicious style of thought or greater abuse of language, and yet no modern writers have been more extravagantly and preposterously eulogized by their followers.

Plato believed that by twisting and squeezing language he could force out the secrets of wisdom.

KANT, FICHTE, HEGEL, and SCHELLING had a similar method and HEGEL carried it out with such vigor as to demolish every consistent idea, ending in blank vacant absurdity. His fundamental idea was the *identity of being and not being* — the identity of contraries — the identity of something and nothing — a notion which cannot be conceived by the rational intellect, but belongs to the realm of dreams, in which the craziest conceptions are enjoyed. It is a scandalous abuse of language to use it in that manner to destroy the meaning of words, or to trifle with the ideas they represent. His whole mental process was a fraud upon language and philosophy. The driest passages of Plato are agreeable reading in comparison to the conglomeration of the inconceivable and contradictory in Hegel — "a mire of unintelligible assertion." What more insane nonsense could we find than the following from Hegel: "Space is but the internal negation of itself, and its truth therefore is the self-annulment of its momenta: this incessant self-annulment as existing is time." "The negation of space is time, and conversely the position of time is space; their unity is their transition into each other."

What he says of light, of air, of fire, and of chemistry is crazier still if possible, being totally contrary to science, but not worth quoting — it is tiresome. That such stuff should be published is remarkable — that it should have admirers and followers is amazing.

SCHELLING (1775–1854) was about as wild as Hegel — one of his ideas being that God or what he calls the Absolute only becomes conscious of himself in man! There was a touch of piety in Plato, but the German transcendentalism is a cold and dead display of

something analogous to a dreamy insanity. Ideas are the only things with Hegel and Schelling, but Hegel maintains that *relations* are the only real things, the *relations of ideas* — these are God, and began to have a definite existence when the Hegelian philosophy was propagated. So God was introduced by Hegel!! Stallo says of the followers of Schelling “their everlasting rhodomontades dealt out *ex cathedra* were often disgusting.”

Dismissing this miserable morbid stuff, let us inspect the claims of Kant, who has had a great following and still has his votaries.

IMMANUEL KANT (1724-1804) a leader of German philosophers, succeeding Leibnitz, Wolf, Bohm, the Cartesians and the monkish Scholastics. He claimed that metaphysics was the queen of the sciences, not such as his predecessors knew, but such as he invented. His doctrine was that Nature is not the source of truth, and that to base our ideas on experience is destructive to all pure philosophy. Overwhelmed by the arguments of Hume, and thus unable to reconcile philosophy with religion, he repudiated reason and substituted feeling, recognized Aristotle as the master of logic, and followed the lead of Plato by placing truth not in nature but in the speculative powers of the human mind. He admitted no useful knowledge, but regarded psychology as an intruder in philosophy which should be transferred to Anthropology *when such a science should be developed*, which was not his purpose.

Speculation was true science with Kant, and what mankind consider science, he considered a system of ignorant naturalism. For common sense and naturalism he felt the same contempt which scientists feel for metaphysics. He has not the slightest claim to be considered a philosopher, as he did not seek to explore either the cosmic or the psychic world, or their relations, but only to follow the Greek methods, and investigate the “possibility of *a priori* cognition, as well as the presentation of the *a priori* cognitions which form a system of pure philosophy,” in other words simply to perfect his ignorance by ignoring everything but his speculation or cognitions — a method as successful as that of the traveller who wishing to discover the state of the weather at night, instead of putting his head out of the window, put it by mistake into the cupboard. This was the mistake of Kant, for he was not willing to look out of the windows of reason and common sense, after being frightened by the reasoning of Hume, which spoilt his theology. This cupboard philosophy is all that we find among genuine metaphysicians, who have not like some recent philosophizers learned to use a little common sense and look out of the window a little way.

Kant was in his day the most admired philosopher of Germany, and displayed considerable energy and ingenuity in giving plausibility to shallow delusions.

FICHTE (1762-1814) a sentimental and heroic enthusiast with a great preponderance of feeling over reason, was captivated by Kant's speculations, and became their most influential expounder, carrying them to still wilder absurdity. Not content with following Kant and denying to space, time and causation any reality (being but

mental conditions) he denied everything but *consciousness*. Having thus demolished the universe, it was a fair expression of his doctrine to say not "it snows" or "it rains," but "I snow," "I rain"!! This doctrine appeared to demolish God as well as the universe — but then he said, God "must be believed in," but that God exists only in consciousness and is infinite, but without intelligence or personality!! Fichte was fearless in repudiating the intellect, saying "All my conviction is but *faith*, and it proceeds from the will and *not from the understanding*. From the will also and *not from the understanding*, must all true culture proceed," a principle of which lunatics give the most perfect illustration.

Beyond HEGEL, SCHELLING, and FICHTE there can be no crazier absurdity. We begin to recognize an effort to be rational in Locke (1632-1704), Condillac (1715-1780), Hume (1711-1776), Cabaniss (1757-1802), Thomas Reid (1710-1796), Sir Wm. Hamilton (1780-1856), August Comte 1798-1857), Herbert Spencer, still living and John Stuart Mill, but recently deceased. Of all these Hume, Reid, Spencer and Mill made the closest approximation to rational philosophy, and it would be no serious loss if the rest were consigned to the flames, but a great benefit if all the imitators of the Greek philosophy had died in their infancy, an opinion in which Roger Bacon and Lord Bacon would heartily concur.

IN JOHN LOCKE (1632-1704) for whom Lord Bacon had just cleared a path, we find the first development of common sense or reason in speculative philosophy, broadly contrasting with his contemporaries Spinoza, Leibnitz, Malebranche and Berkeley, and followed on his death by the Scotch contemporaries Hume, and Reid, whose vigorous intelligence is a refreshing contrast to the mystic follies of continental writers.

"Vague and insignificant forms of speech (says Locke) and abuse of language have for so long passed for mysteries of science and hard and misapplied words, *with little or no meaning*, have by prescription such a right to be mistaken for deep learning, and height of speculation, that it will not be easy to persuade either those who speak or those who hear them, that they are but the *covers of ignorance*, and hindrances of true knowledge. To break in upon this *sanctuary of vanity and ignorance*, will be, I suppose, some service to human understanding," and the service was well performed by Locke, and he was aided by the rational influences of Bacon, Newton, and Sydenham, the rational physician.

The "great common sense" so insanely ascribed by Emerson to Plato, really belonged to Locke, and drew upon him the fierce criticism and misrepresentation of the wrongheaded metaphysicians. As to the reality of the external world which they denied, he suggested that if the metaphysician would put his hand into a furnace, "he may perhaps be wakened into a certainty."

Locke did not take up the problem of human nature as an Anthropologist, or Psychologist, and therefore did nothing important but to clear away the speculative follies of his predecessors — follies, which, alas, still to great extent, have their hold on the Universities.

His treatise on the Human Understanding," might rightly have been called "essays on ideology and language." They were entirely speculative, with nothing of science.

HUME and REID, his vigorous successors in common sense, also fell into the speculative, instead of the scientific method, and this has continued to be the method of those who pass for philosophers, even to the Spencer of to-day.

The rationalistic spirit, tending towards science, but halting in speculation, was represented by Hartley (1704-1757), Priestly (1735-1804), and Darwin (1737-1809) in England—in France, by Condillac (1715-1780), Cabaniss (1757-1802), Bonnet (1720-1793) Helvetius (1715-1771), Lambert (1728-1777), and Condorcet (1743-1794). But the common characteristic of all these writers, excepting perhaps Bonnet and Cabaniss, was their speculative method and profound ignorance of the constitution of man, shown in their attempt to explain human nature by external circumstances and by laws of mental association, as if there were no innate hereditary qualities—an error which is repeated to-day by Spencer, and his followers.

DAVID HUME, (1711-1776) was by far the most vigorous thinker that had ever taken to philosophic speculation, and though a religious skeptic, was esteemed by Adam Smith the best specimen of *a wise and virtuous man* he had ever known and Dr. Carlyle says "he had the greatest simplicity of manner, with the utmost facility and benevolence of temper of any man I ever knew."

Hume was a philosophic atheist, and his life showed how little theological opinions have to do with the character. He had a far greater genius than Locke, and if he had possessed an energetic spirit of research, might have laid some foundations for a true philosophy. Locke, Reid, Spencer, and Mill, are the only names that may be grouped with his. Of his political essays, Lord Brougham says, "It would be difficult to speak in terms of too great commendation. Mr. Hume is, beyond all doubt, the author of the modern doctrines which now rule the world of science, which are, to a great extent, the guide of practical legislation, and are only prevented from being applied in the fullest extent by the clashing interests, and the ignorant prejudices of certain powerful classes."

But Hume had a mental defect which greatly misled him, the very opposite of the self-sufficiency of the metaphysicians—leading him to deny causation and to deny wonderful events. His sceptical reasoning would destroy belief in everything, a sad absurdity we need not discuss. It was but a philosophic speculation, which he did not practically believe. It is sad to witness the paralyzing influences of skepticism on such a mind, and the gross absurdities into which it led him; but in one respect he was far beyond his predecessors and successors in recognizing the supreme importance of Anthropology, a science then unborn, and scarcely conceived of. He affirmed that in fully mastering Anthropology, we should become thereby the masters of all science and philosophy. This the next century will realize, when my discoveries have been carried to their necessary results.

Of all the philosophic speculators, THOMAS REID (1710-1796) was

the only practical thinker who perceived how to reach philosophy through the science of man, and took the first step in that direction.

"To prepare the way, (said Dugald Stuart) for the accomplishment of the design so forcibly recommended in the foregoing quotation, [Hume's declaration of the paramount importance of the science of human nature] by exemplifying in an analysis of our most important intellectual and active principles, the only method of carrying it successfully into execution, was the great object of Dr. Reid in all his various philosophical publications."

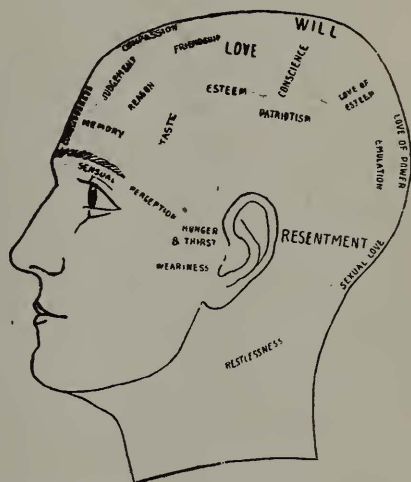
He confessed himself incompetent to such a task, and did not attempt a complete analysis of human nature, but stated correctly a number of the human faculties which may now be located in the brain. A conference on this subject between Reid and Dr. Gall would have been mutually interesting. In the annexed engraving we have the faculties observed by Reid located where they belong. This enables us to recognize him as the first philosopher to take the proper initial step.

In doing this, which was an abrupt departure from all the doctrines of the age, he did not fail to refute the idealism which denied the existence of matter, and to show the profound folly of the metaphysicians.

Dugald Stuart, and Sir Wm. Hamilton were followers of Reid, but instead of carrying on his admirable beginning they added nothing to it but impaired his work by their metaphysical proclivities.

COMTE and SPENCER are commonly supposed to have developed a substantial philosophy, and they advanced so far as to recognize the labors of the true father of philosophy, Dr. Gall, but the fatal spirit of self-sufficient speculation which has paralyzed philosophy from the earliest to the latest period, has rendered their labors largely abortive.

Comte called his system "Positive Philosophy," but it was far more metaphysical or speculative than scientific. While protesting against metaphysics, he was himself a fanciful and metaphysical theorist in cordial sympathy with Des Cartes. Comte was a visionary systematizer, inaccurate as to truth, and showing no sympathy with liberty equality and fraternity. Affirming the non-existence of God and the future life, he proposed to substitute a fanciful worship of humanity, with various fanciful ceremonies, and a great devotion to women. He proposed 84 annual celebrations, nine sacraments, and two hours daily of prayer and worship. He was to be the grand high priest of humanity, and books were to be largely proscribed. The whole scheme was an imitation of Catholic mummary. Of so fanciful a writer it is unnecessary to investigate the unsound theories, but as to



HERBERT SPENCER, it will be proper to inquire if he is really a

proper representative of philosophy. In his earlier publications he distinctly recognized the philosophy of Gall, but the speculative drift of his mind has since led him astray.

It would require a small volume to give Spencer a thorough review. I can give here but the most concise reference to his merits and defects, which I have stated in a brochure of 80 pages. Mr. Spencer is a bold speculator, more competent and rational than his metaphysical predecessors, but not manifesting the qualities of a philosopher. His doctrine that mind is the necessary product of its environment is a half truth which amounts to a falsehood. Men with the same environment differ radically, so do animals. The inherited constitution is vastly more than the environment, which is a subordinate matter. But Mr. Spencer believes all life and mind to be merely an evolution of matter which is but a speculative opinion unsustained by a single fact of life or mind coming from matter.

In thus identifying matter and spirit and treating them as different forms or aspects of the same reality he simply dogmatizes like the wildest of the metaphysicians who substitute notions for facts. The tendency of Spencer's writings is to depreciate the value of mind as a factor in progress, to discourage individual effort, to promote indolent selfish quietism, and to raise a barrier of skepticism against rational efforts for social reform. He says, "If large advances in human welfare can come only in the slow process of things which will inevitably bring them, why should we trouble ourselves?" A most pernicious and demoralizing statement.

Mr. Spencer thus excludes himself from all lofty ethical principles, which make reformers of mankind, and also excludes himself equally from all knowledge of Psychology, by his mode of identifying mind and matter as different aspects of the same thing. His survey of all nature therefore, is merely shallow materialism, notwithstanding his concession that he does not know whether matter or spirit is the ultimate basis of all things. In this he evades the true question between materialism and spiritualism — the existence of spiritual beings which he does not admit. He acknowledges a great unknowable in the universe, but in this there is no religious sentiment, and in fact he dismisses religion as foreign to all knowledge of truth. All spiritual and religious truth he tosses into the realm of non-entity.

The dogmatic earnestness with which he advances his own theories, and denounces different opinions as "*unthinkable*" indicates a very narrow mind. Many things which he denounces as unthinkable are very clearly conceived by more liberal minds. To call a proposition inconceivable which others believe true was a favorite stratagem of Spencer and of Sir W. Hamilton, which Spencer carries to a ridiculous extent, saying that we cannot conceive the destruction of motion, which is simply producing absolute rest. But leaving out Mr. Spencer, it would be difficult to find a human being who would confess to this mental incapacity. Though conscious of his own existence he affirms positively that he does not know it and cannot know it. A score of worse absurdities than these are found

in his "Principles of Psychology," in which we can find no Psychology at all — no recognition of anything psychic, but only a set of mechanical speculations, and dogmatisms, tedious, uninformative and obscure.

His denial that we can conceive the destruction or ending of motion is just as wise as the old Greek sophism that we cannot conceive the beginning of motion, because a body cannot move where it is and it cannot move where it is not. To such imbecility have metaphysicians been reduced by their style of speculation that Plato confessed he could not understand how one and one made two.

As a philosopher Mr. Spencer is an utter failure, though as an exponent of physical science he is sound when not too speculative, and as an investigator of social conditions deservedly holds a high rank.

Notwithstanding the psychological discussions of Spencer contain a marvelous amount of what seems almost self-evidently false — he nullifies much of his speculations by the following very rational statement, with which we may dismiss the subject.

"Whoever calmly considers the question cannot long resist the conviction that different parts of the cerebrum must in some way or other subserve different kinds of mental action. Localization of function is the law of all organization whatever, and it would be marvelous were there here an exception. If it be admitted that the cerebral hemispheres are the seats of the higher psychical activities, if it be admitted that among these higher psychical activities there are distinctions of kind, which though not definite are practically recognizable, it cannot be denied without going in direct opposition to established physiological principles that these more or less distinct kinds of psychical activity must be carried on in more or less distinct parts of the cerebral hemispheres. To question this is to ignore the truths of nerve physiology as well as those of physiology in general. It is proved experimentally that every bundle of nerve fibres and every ganglion has a special duty, and that each part of every such bundle and every such ganglion has a duty still more special. Can it be then, that in the great hemispherical ganglia this specialization of duty does not hold? That there are no conspicuous divisions here is true, but is also true in other cases, where there are considerable differences of function — instance the spinal cord or one of the great nerve bundles. Just as there are aggregated together in a sciatic nerve, numbers of fibres each of which has a particular office, referring to some one part of the leg, but all of which have for their joint duty the management of the leg as a whole, so in any one region of the cerebrum, each fibre may be concluded to have some particular office, which in common with the particular offices of many neighboring fibres is merged in some general office fulfilled by that region of the cerebrum. Any other hypothesis seems to me on the face of it untenable."

This is a brilliant flash of common sense from a speculative mind, and as Spencer has become England's leading philosophizer, why has

not the whole power of the investigating corps of Biology and Psychology concentrated on this supreme question in which all philosophy is concentrated, at its source in Anthropology, the science which Hume foresaw as the master of all science and philosophy. The reason is obvious. It is the dominant spirit and not the language used that determines action. The dominant spirit alike of Spencerism and Comtism is not modest and candid investigation but dogmatic speculation. The followers of Spencer and Comte have shown very little inclination to the proper study of man and candid reception of the marvelous facts continually being developed. Spencer's leading followers are impracticable bigots.

The plain uncompromising language of truth is as necessary in reference to the scholastic follies of the Universities as the strong language of Luther in reference to the superstitious corruptions of his times. We must cut down the weeds before we can plant the flowers. I regret that the necessary brevity of this sketch prevents the full demonstration of the truth of all my assertions. The necessity of this criticism is shown by the fact that the metaphysical spirit and metaphysical literature still to a large extent rule the Universities, and that a quarterly "Journal of Speculative Philosophy" which republishes the literary lumber of "Leibnitz, Des Cartes, Kant, Fichte and Schelling" has been successfully published in this country for twenty-two years, and its editor, W. T. Harris, has recently been appointed our National Commissioner of Education. The persistence of force is the law of mechanics, and the persistence of moral forces is seen in the power with which ancient ignorance maintains its control. Alchemy has been displaced by positive chemical science, and it seems that the old metaphysical folly can be displaced only by a positive demonstrable ANTHROPOLOGY.

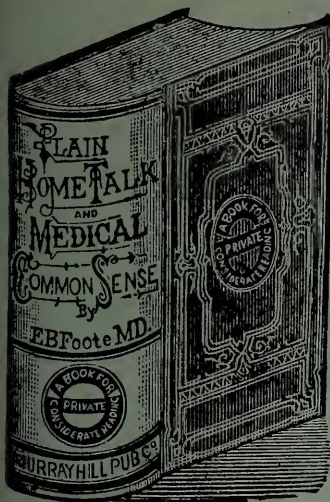
This hasty glance at *so called philosophy*, which still survives in the universities, which teach their pupils to revere these effete follies, and their ignorant, bewildered authors, shows that for over twenty centuries of self-satisfied and presumptuous ignorance, from Plato to Reid and Spencer, during which the insanities of transcendentalism, or as Reid expressed it, METAPHYSICAL LUNACY* have flourished and dominated in literature, the most rational speculative writers have at last caught a hasty glimpse of the true realm of philosophy in the nature of man, who represents and illustrates both material and spiritual worlds, in their conjoint operation, and who can be properly studied only in the brain, in which soul and body have unitary life.

To the bold and original mind of Dr. Gall, this was self-evident, and hence paying no regard to these ancient follies, he at once entered and took possession of the realm of wisdom. What he accomplished will next be considered.

* "When a man (says Dr. Reid) suffers himself to be reasoned out of the principles of common sense by metaphysical arguments, we may call this *metaphysical lunacy*; which differs from other species of distemper in this, that it is not continued but intermittent: it is apt to seize the patient in solitary and speculative moments; but when he enters into society common sense recovers her authority." Not one of the metaphysicians from Plato to Hume and Hegel had *any* practical belief in their crazy dogmas.

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